

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

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REV. H. B. COCKRILL.

LOUISVILLE, KY, JUNE 1, 1898.

Volume 10, No. 22.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.

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GENERAL CONFERENCE CORRESPONDENCE.

FIFTEENTH DAY.

Soon after the session opened to-day, Dr. W. B. Murrah, President of Millsaps College, was elected Secretary of the Board of Education.

This was, in some respects, the most important day of the session, so far. The consideration of report No. 3, of the Committee on Revisals had been made the order of the day for 10 o'clock this morning. This report recommended the insertion in the Discipline of the following paragraph:

"§302. Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."

The import of this paragraph is perfectly plain and its application to evangelists and the holiness movement generally, is perfectly well known. The following minority report had been submitted: "We, the undersigned, a minority of the Committee on Revisals, dissent from the views of the majority as expressed in the report just presented, and recommend non-concurrence in said report." This was signed by Wm. E. Edwards, S. G. Preston, G. W. Young, R. N. Price, J. H. Riggin, J. D. Scott, J. J. Adkins, H. B. Reams, and S. H. Werlein. This of course was in the nature of a substitute, and took precedence over the majority report. The Texas contingent, aided by a few sympathizers from other Conferences, had massed their forces and began a desperate fight for this, their pet measure. Speeches were made by J. H. McLean, G. W. Wilson, T. R. Pierce, W. L. Nelms, Anson West, E. E. Hoss, and J. M. Mason, in behalf of the majority report. To one who has studied the question, and who is as familiar with the facts as the present writer, there were many things in these speeches that were surprising beyond measure. The vindictiveness of some, the looseness of statement on the part of others, the concealment of truth necessary to a right understanding of the case in hand, and the bitter things said, will all be met again at the judgment bar of God. We have no intention of repeating here the statements that were made in this discussion. It would do no good, nor would it edify the reader.

Of course the holiness movement and the PENTECOSTAL HERALD were remembered. Such expressions as "strolling anarchists," "disturbers of the peace," "no one who has any self respect," etc., had their place. W. E. Edwards, R. N. Price, Sam Jones, Bro. Quillian, and Frank Richardson, spoke against the majority report. It will be noticed that seven speeches were made for the measure, and only five against it. Several persons were trying to get the floor, when the previous question was moved, and further debate was shrewdly cut off. The minority report was voted down, and the majority report adopted, so that it is now contrary to the law of the M. E. Church, South, for any minister, traveling or local, to preach at any camp-meeting, in any tent, school house, court house, dwelling or grove, when requested not to do so by some preacher in charge, who may claim jurisdiction

over the territory. How "the bounds" of the mission, circuit, or station are to be determined, nobody knows. We presume each pastor will set out his stakes and enlarge his borders in proportion to his prejudice, and as the necessities of the case may demand.

What will be the effect of the law? Well, it will not kill the holiness movement. This will go forward as sure as God is, and as certain as He grants His favor to those who put their trust in Him. The doctrine will be preached, and men and women by the score and by the hundred will enter into the experience.

Of course the law is not expected to furnish the pastor any protection against the irresponsible and unruly. This class cannot be reached by law. No amount of legislation will stop them. Neither is it the prime purpose of the law to put a stop to the little evangelist who goes to the school house, though we need not be surprised if it is sometimes used to accomplish this end.

The statement may be denied by some, and the truth may not be recognized by others; but it will soon be seen that the principal purpose of the law is to furnish a means by which to break up the camp-meetings, and to prevent the evangelist from responding to the call of the people who are pleading for a Gospel their pastor does not give.

Later on we will refer to this matter again and discuss some of the practical issues presented by it. In the meantime, let us have faith in God, rejoice in his saving mercy, and keep a conscience void of offence. Doubtless all things work together for good to them that love Him.

J. E. Wright gave notice that a protest would be entered against the action of the General Conference and the following will be spread upon the minutes:

"We, the undersigned members of the General Conference, respectfully present our protest against the adoption of the majority report of the Committee on Revisals in relation to evangelists, as unnecessary and as calculated to create disaffection, and to increase excitement and agitation in the church, thus impeding the work of the church and hindering the cause of God. We regard paragraph 120 as sufficient in connection with our rules, to protect the church and pastors from imposition."

This was signed by fourteen members.

There were many others who were in hearty sympathy with this protest, but a thorough canvass of the Conference for signatures was not made and many thought it useless to protest.

SIXTEENTH DAY.

This was the last day of the Conference; many of the delegates had already gone home, and many were restless and anxious to leave. It was seriously doubted whether a quorum were present, but a division of the house soon revealed the fact that a sufficient number were in their seats to proceed with business. This state of affairs called forth the resolution that hereafter the traveling expenses of those delegates would not be paid who would not promise to remain until the close of Conference, or until excused by the body.

Three sessions were held to-day. The morning session was presided over by the new bishops, and they did it well. Each is blessed with a good voice, and presides with dignity and alertness.

When the protest against the enactment of Saturday was presented, some one moved that it be spread upon the Journal. It was immediately objected that it was a recognized right of the minority to spread upon the minutes a respectful protest,

and that this right could not be subjected to the possibility of an adverse vote. Bishop Candler ruled it must be submitted to vote, but Dr. Collins Denny, though having no sympathy with the protest, appealed from the ruling of the chair. The ruling was reversed by a very large majority. E. E. Hoss, W. L. Nelms and Collins Denny were appointed a committee to reply to the protest.

An act of the General Conference to-day very materially affects the law passed on Saturday. According to this law, it is made an offense for any minister or member to hold any public religious service within the bounds of a charge, when requested not to do so by the preacher in charge. In order to make this effective and to accomplish the ends intended by the originators of the measure, an effort was made to transfer the trial of a local preacher from the Quarterly Conference of which he is a member, to the District Conference in the bounds of which the offense may be committed. The Committee on Revisals had recommended that this be done. An attempt was made to amend this by substituting the provision that the accused shall be tried "in the charge" where the offense is committed. It will at once be seen that such an enactment would have placed the evangelist completely at the mercy of the opposition. But by a very decisive vote the Conference refused to adopt the recommendation, and left the local preacher responsible to his own Quarterly Conference. While this does not nullify the legislation of Saturday, it does greatly moderate the rigors of the law. It at least gives the local preacher an opportunity to protect himself by holding his membership in a Quarterly Conference that is friendly to him. It also embarrasses the administration of Saturday's law, in that the preliminary labor necessary to a trial for "imprudent conduct," is left with a man's own pastor.

We believe the law enacted Saturday was unwise. Had it been supported by this second measure the most serious consequences would have followed. As it is, it will engender strife and not peace. If a man will disregard the reasonable and rightful prerogatives of a pastor, he will not be deterred by this law, or by any other the General Conference might pass. If it is used by the opposers of the Methodist doctrine of entire sanctification as a means of breaking up the camp-meetings and of stopping the spread of a movement they are unable to resist by argument and personal influence, it will only breed contention and division and strife. The outcome of the law will depend upon the use that is made of it. Let us be understood. We are the friend of the pastor. His responsibilities are great, his duties are arduous, his work is vital to the permanency and integrity of the cause of Christ. For thirteen years we stood in his place, and we know the difficulties with which he contends, and the importance of the relation he sustains. He should never be ignored, nor should his rights be ruthlessly trampled upon. We desire here to advise all who come within the radius of the influence of the PENTECOSTAL HERALD, to be careful not to invade his rights nor to interfere with his work. There need not, and ought not to be any sort of conflict between the pastor and the evangelist. Their spheres are different, but not antagonistic. Their work ought to be co-operative and not disjunctive. There is enough for both to do and it should be done without friction and discord. We do not believe a true evangelist will wilfully disregard the rightful authority of a true pastor, nor knowingly interfere with his work. If the

CONTINUED ON FOURTH PAGE.

CONTRIBUTIONS.

GROWTH.

JOSEPH EVANS.

Peter tells us whenever evil desire and temper is purged from the soul it is then pure, healthy, and in a condition to feed on pure soul food and grow strong. A purified soul has an appreciative appetite for the sweets of God's holy Word, for holy prayer and worship, for holy song and reading, and fellowship with the saints, by which it grows. Heart purity is wrought instantaneously. Growth in grace is gradual. To have a pure heart, is to have a holy heart or a cleansed heart. Heart cleansing is by faith alone. Growth is by giving over of self-diligence, both faith and works. Heart cleansing is the same wherever received. Growth varies, some advance more in love than others. Heart purity is essential for entrance into heaven. Growth is not made a condition for entering heaven. Heart purity must of necessity occur now and in this life. There is no cleansing beyond the grave, but growth in light, love, and power can go on now in this world and the one to come. Praise God! In II Peter 3:18, we are commanded to grow in (not into) grace and in (not into) knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. The Lord's commands are many but they are not grievous. "Grow in grace." There is much growth which is not in grace. We may grow in learning, influence, authority, eloquence, position, and many other such things without growing any in meekness, patience, tenderness and love. If we grow in heart graces this secures to us spiritual knowledge and wisdom which is quite another thing to human learning. Heart expansion is graces first, then knowledge. Now in order to attain to this knowledge of heart purity whereby we may grow, first, we are to become the sons of God, then through Christ's blood to purify ourselves as He is pure. Pardon and purity are the two hemispheres of evangelical religion. Pardon and purity are the New Testament standards of salvation, while faith and love are essential characteristics. Pardon removes all guilt or violation of God's law; purity takes away carnality, and sinful tendencies of the heart. Pardon eradicates all the moral evil that I have accumulated; purity wipes out the moral evil that I have inherited. While this is all true, neither pardon nor purity annihilates the results of sin on the mind and body.—It takes glorification to do that. Now for the remedy. First, "If we confess our sins, He is just and faithful to forgive us our sins and to cleanse us from all unrighteousness." I John 1:10.

"He that hath this hope in him purifieth himself even as He is pure." I John 3:3.

"Who gave himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. Whenever the mind gets a right view of heaven, it is an easy matter for that soul to press onward to the mark of the high calling of God in Christ Jesus. As sinners we must confess and realize that God for Christ's sake pardons our sins; then as believers we are ready to consecrate our all to God that we may grow. To do this, we must die to the world in order that we may be alive to Christ. In other words we should live a dying life. How blessed to live, how blessed to die. Paul says in I Cor. 15:31, "I die daily." To die is a fixed deter-

mination to get right with God and with our fellows at any cost. We are all going to the great judgment day and we need to have a judgment-day righteousness in our souls. This determination to get right may involve only an apology to a little child, or friend, or the confession of a mistake; it may involve great restitution; it may involve a loss of wealth, and what the world calls honor and reputation; it may involve the loss of friends; it may involve abject poverty, going to State prison; it may involve banishment or sufferings which may tear the heart into a thousand tatters and melt the eye with grief. But if it does involve everything the imagination can conceive, the loss and pains themselves are infinitely better than to have the frown of God and the flames of hell.

This world, and often the church, is a poor judge of human character. Many who are esteemed great and good may spend eternity in hell, and many who have died in prison and on blocks, and have been cursed as wretches, will be found in eternity having gotten right with God. So they will stand with the redeemed.

God alone can judge His people. When the soul seeks nothing but His smiles, and fears nothing but offending Him, it will gladly consent to pay any price to get perfectly right with Him.

The Holy Scripture is full of exhortations which mean to put yourself into such attitudes as God has indicated in order that He may do His work. No soul has the power to purify itself, to make itself holy. But it has, under the atonement, and by the grace already given, the ability to so connect itself to God and so trust the promises of God as that God, the Holy Spirit, can purify, cleanse, and sanctify it wholly. Our personal desire to be separated from sin, and consecrated wholly to God is only the condition and not the source. We as human agents stand at the beginning of the process, but the Divine Agency consummates the work. Are we going on to perfection? *Not growing, but going.*

The Scriptures do not teach growing into holiness, but growth in holiness after we are made holy. II Peter 1:4-7, "Whereby are given unto us exceeding great and precious promises that by these ye might partake of the Divine Nature." "Having escaped the corruption that is in the world through lust; and besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

In this we see the escaping from corruption through faith in the promises comes before the addition of growth in the perfect graces. II Peter 3:14-18, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blemish. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever."

Being without spot is put before "growing in grace."

Let us humble ourselves, confess our sins to God, return to Him now for life. Not only for life, but for the life more abundant. Take these thoughts into your hearts, ask God to deal with you definitely. Ask God if you are right according to His conditions; if not get down on your knees, and ask God to show you. Be honest with Him. Expect something. Yes, great things. Be willing to submit when you hear that still small voice. You may laugh, *but listen*, be honest now for once; if you ask God you will hear the voice

whether you submit or not. If you are obedient the mighty power of God will fill you, and Christ will take possession of your heart. Out of you rivers of living water will flow.

MISPLACED CONFIDENCE.

BYRON J. REES.

When once we have been deceived in people and have discovered that our confidence has been misplaced, there comes an almost irresistible temptation to retire within ourselves and to distrust the whole world forever after. The strength of this temptation will be in proportion to the implicitness of our former confidence and the violence of the shock of the *denouement*. Especially subtle and insidious is this temptation, when the object of misput trust is a fellow-worker in religious lines. There have been years of the most unbroken reliance. Scores of times the inner heart has been bare to the eye of the supposed friend. Now all that is past. You leaned hard upon your support, but now like the vine after the trellis is torn away you are prostrate and spiritless. There are at least three ways of proceeding after such an event as this.

One way in which one may act, is to cease to repose faith in any one however holy may be his appearance and demeanor. Such a soul enters his study, closes and bolts his door, and lays his hand caressingly on the backs of his books. These friends never change; they never misunderstand; they never impute base motives. The man resting his arm against his book-case looks down the vista of years and plans a life of retirement and study. Such a man is lost to the work of God. He becomes unconsciously an egoist if not an egotist. He is self-centred and greedy. He is more; he is a coward. He is afraid of the pain which being deceived involves.

Another manner in which the injured man may act is very different. Perhaps he is not studiously inclined. He does not care to shut himself up and more than that he is a preacher and must make a living. Instead of playing the anchorite he meets everyone as usual and with apparently the same openness of manner. But he lets no man know his heart. He performs his duties, meets his engagements, and is on speaking terms with many. But his real joy does not come from his work for that would imply whole-souled interest in men. This man gets his spice of life from the cultivation of literary taste, or dabbling in art, or the study of the *belles lettres*. Such a man robs God. As God's servant he is duty bound to give his Lord a whole-hearted service. For him to keep back his heart from his conversation, from his preaching, from his prayers, is for him to offer God a bone instead of a sacrifice, a dry worthless skeleton for a bleeding lamb or a burning offering. He will lack enthusiasm and real fervor. He may pride himself on his deadness to men's opinions, but this deadness is one which consists not in freedom from worldliness but a being steeped in insincerity.

The third way to proceed is to continue in the work of God with the same simplicity and child-like faith in everyone. Better that we get fooled now and then than that we look askance at one of God's ambassadors. Perchance the Lord might come some day to our door in the guise of one of His humble servants. If you have been deceived do not betray by tone, look, word, or action that you know it. God knows; he will recompense. Doubt not a man's morality, question not a

brother's piety, suspicion not a friend's sincerity until undoubted evidence force from you the confession and admission that the gold is brass.

"Love thinketh (suspicioneth) no evil." Keep sweet and credulous and believing. Thus you will be happiest and will do the most for your Lord.

THE LUCILE ORPHANS' HOME.

I feel it is a pleasant theme, as I take my pen to tell the readers of the PENTECOSTAL HERALD of this earthly home that contains treasures that are priceless. Our pastor, the Rev. C. W. Hesson, feels that this "Home" has been committed to him as a sacred trust; and he feels that it cannot be hid under a bushel, but it must and will shine. Brother Hesson conceived this idea of establishing a Home for orphan children, several years ago, and last spring when God called his own little Lucile to come home and dwell with the angels, the idea became more fully impressed upon his mind; but not until he came to Brandenburg as the minister, did he see a way open for its establishment. The Lucile Home has been in operation since January 15th, with Mrs. Helmstetter, matron in charge.

This Home is carried on and conducted on the faith and trust plan. Brother Hesson, the manager, has the same idea that the great Mueller had in his "Life Trust." The work is one of love, faith, charity. The Home has grown in interest from its very first day and the interest and support are growing continually, not only in this county, but in adjoining ones; and in the State tidings reach us that an interest is manifested. Brother Hesson has letters from adjoining States expressing sympathy and brotherly love in this beautiful, philanthropic work. The institution is a Methodist one, but in the reception of children is non sectarian. Love is the motto, the guiding spirit.

Children are dismissed in two ways: either by adoption, or apprenticing them.

The Home is comfortably furnished, and by voluntary contributions. We feel this conception of an orphans' home here has already done much towards cementing hearts into Christian sympathy and love, and in establishing a feeling of "all things in common," a teaching of the apostles. We write this article, mainly, for two reasons, viz.: First, to tell the Christians who read these pages, of this work of love, founded on faith and prayer; second, to awaken an interest in their hearts and to get them profoundly interested and have them minister unto "Christ's lambs" in this part of His moral vineyard. The more assistance the Home has, the more orphans can be sheltered and gathered in. When men and women have once truly caught the spirit of Christ, how signally God can bless their labors. How zealous, enthusiastic and self-sacrificing they can be, and how easy it is!

Mrs. Helmstetter's (our present matron) services are required exclusively in the nursery, and Brother Hesson wishes a matron proper for the Home—one who is willing to take up this "distinctive work," as a "sister true, a crowned, robed servant" dedicated to a calling of love with a livelihood in it. The one thing needful now is a cow.

Who that reads these lines will resolve in his or her heart to send to Rev. C. W. Hesson, manager of the "Lucile Home," Brandenburg, Ky., one dollar each? Suppose thirty respond?

"Inaction kills belief, while action nourishes it." Do something with your religion, and listen, with your money, too, God gives you, and your religion will never die.

The Rev. Mr. Shoemith, and Judge R. H.

Thompson are co-workers with the manager in gathering up children. The Presiding Elder, Rev. G. B. Overton, and all the ministers of the Elizabethtown district, are fully aroused to the good this Home has accomplished and may further accomplish in caring for the lambs left unprotected in a bleak world, and are rallying to its aid.

Thus Brother Hesson enters upon this new work with a sense of trembling joy. He realizes that he has taken a work involving heavy responsibility, but in prayer and faith he has relied on the Lord for his fellow-creatures' co operation and help, and has not been disappointed. The true Gospel of Jesus Christ teaches us, "It is more blessed to give than to receive." The machinery of his Home is about complete, but now it needs a power to make it go and to keep it going. Our help, our strength, our wisdom are all from above. Love each other, help each other, especially the orphans; then will the Lord bless us and give us His guidance and His peace.

To Brother Hesson let us all say: "Be strong and of a good courage: He will be with thee, and will not fail thee nor forsake thee."

If we but trust Him as Brother Hesson has done in this work, nothing on earth can harm us. His promises are sure. Help Brother Hesson in this, his labor of love, faith, trust.

"A SISTER."

BIBLE STUDY.

C. H. WETHEREE.

In the fall of 1897 there were several evening Bible classes formed in Chicago, at the suggestion of Mr. Moody. There are five classes, and meetings for studying the Bible are held on five evenings of the week, the average weekly attendance once being 3,700. Rev. R. A. Torrey, of that city, in writing about those classes, says: "What about definite results? The first, and one of the best is the estimate that is now put upon the Bible by the members of the classes. The Bible is becoming the first book, in interest, in actual study both in time and labor bestowed, and in use. This is everywhere apparent. Many put all their spare time at home, in leisure hours at store and work, and in cars going to and fro, into Bible study. A prominent man in one of Chicago's most prominent business houses said last week that he had been unable to look at a newspaper for a week, he had been so absorbed in the study of the lesson. A laboring man in my own church, who had to get up at six to go to work, has gotten up at five for months, so as to study the Bible. The delight with which members of the class talk of the Bible is touching."

I have made this somewhat lengthy quotation for the purpose of confirming what I have often insisted upon, and that is, that people could, if they really wanted to, give much more time to the reading and study of the Bible than they do—at least, than very many do. It is a shameful fact that there are thousands of Christians who grossly neglect to even read the Bible, except occasionally; and many of them depend more upon hearing the Bible read from the pulpit on Sunday than they do upon their own private reading of it, for whatever knowledge they get from it. Those Chicago Bible classes bring out the fact that those who are very actively and extensively engaged in secular business do get time to study the Bible, and this shows that when people become thoroughly interested in such a thing they will take the time to feed that interest.

What is needed is a determination to study God's Word. If you really love it you will read it.

BERACHAH MISSION.

Our mission at Belton is moving along nicely. Have been here little over three months and God has given us sixty-four professions. The Sunday school of one hundred members, is in a good, healthy condition, and is progressing well. We are out on the full salvation line. Have a good band of workers that are all on fire, ready to go anywhere or do anything for Jesus. Our band is composed of Methodists, Baptists, Presbyterians, and Campbellites (Christians). All of these are members in the different churches and enjoy the experience of entire sanctification. The mission is not connected with any denomination. Several of our friends have misconstrued a letter to the HERALD from Brother W. M. Adams. In speaking of his work at Temple, he referred to our work, saying: "We also have a mission at Belton." As Brother Adams is a member of the M. E. Church, some thought in speaking of "we," he meant the M. E. Church, but I suppose he meant the holiness people, as that is the way we generally speak of all work done by them. We are to commence a ten days' meeting the 15th of June, in the old "Confederate Park." This is a lovely place for a camp meeting and we expect quite a number of campers on the ground. Plenty of shade and good water free of charge. Everybody is cordially invited to come. Brother Freeland will do the preaching. If our good friends have any of the Lord's tithes they would like to be used in this kind of work, just send it along and it will be thankfully received. We run strictly on the faith line. If you have anything in the way of second-hand clothing or old story books for children you would like to dispose of, we can use them to great advantage in helping those that are not able to help themselves. We can use anything from a tract or a postage stamp up to one thousand dollars. The mission is in Belton to stay by the help of the Lord. Everybody remember the date of the meeting and come.

Yours in the war against sin,
WM. E. FISHER, Supt.

Box 285 BELTON, TEX.

SOUTH CANADIAN, I. T.—Rev. A. W. Rodgers and myself closed a meeting at this place last night after ten days' continuance that resulted, in spite of rain and the greatest flood that has visited this country since 1844, and the most demoniacal opposition, in over thirty conversions, several sanctifications and some very remarkable cases of divine healing. The meeting was held for Rev. Frank Naylor, a full salvation pastor of the M. E. Church, South, who is continuing the meeting. We go to Krebs, I. T., where we will begin a meeting, assisting Rev. J. H. Godfrey, pastor M. E. Church, South. May the Lord bless the HERALD and the holiness movement.

RICHARD K. HIGGINS.

THE SLEDGE; OR CAN I FALL? CAN I RISE?

By the Late Rev. Walter N. Zimmerman.

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pastor, in order to the faithful discharge of his duties to the flock of Christ, needs this law and will use it only in thus protecting himself, he should have it. Let him have the full benefit of it.

But it should not be forgotten that a pastor may be wrong as well as the evangelist. He may be under-zealous, as truly as the evangelist may be over-zealous. The one may be sensitive and re-creating, just as the other may be censorious and fault-finding. It is as easy for him to transcend his prerogatives as it is for the evangelist to invade them. Authority may be abused as well as disregarded. "Personal liberty" is made to do the devil's service and shield the whiskey traffic. "Pastoral rights" may be transformed into a sort of juggernaut to crush the life out of everything the pastor doesn't like. To give him absolute authority over every court house, school house, camp ground and barn-yard in an undefined territory and within an unlimited distance from the church he serves, is a very dangerous way of protecting him in his rights. It is at least possible that he should attempt to use the law as a sort of legal gag, with which to stop the mouth of the man whose arguments he cannot answer, or as a cord with which to bind the hands that would do a work that he is not doing. Whenever he undertakes to use this law as a means of breaking up the camp-meetings and keeping the doctrine of entire sanctification out of the hearing of the people, he will work disaster to the church, and God will see to it that the work goes on. While multitudes are eager to hear, and holy men are called of God to preach, no law will be found strong enough to keep these two factors apart. Conscience does not surrender to the dictum of authority, nor is religious conviction regulated that way. We repeat it, the outcome of the law will depend upon the use that is made of it. Let everybody be careful, prayerful, and wait.

There is another phase of this matter that will not be overlooked. The law is capable of a construction that bears against the layman who gives his influence and lends his aid to the camp or tent meeting, just as much as it bears against the preacher who preaches in these meetings. Here is where the chief danger lies. There are many noble laymen who love the church, are true to their pastors and contribute liberally of their means to the support of all the institutions of the church, yet, they believe in entire sanctification as a second work of grace, and are exceedingly anxious for the salvation of their children and neighbors. While meeting every demand made upon them by their churches, they have done much in the way of establishing camp grounds, and in securing the services of able men in order that their communities may have a doctrine which they believe to be both Methodist and scriptural.

If we mistake not, this law will be invoked against these brethren and they may be compelled to face the serious issue of surrendering their liberties in this particular, or else severing their relation to the church of their choice. These laymen have rights as well as pastors. Their money has built the churches, they support the preacher and sustain the various institutions of the church. They love to do all this, and want to continue so doing. But if the church undertakes, either directly or indirectly, to place a censorship over what they shall hear, and to abridge their spiritual liberties, it is hardly to be expected that anything else but conflict and strife will ensue. These men will hardly continue to build churches that are to become prison houses of their consciences and over which they have no manner of control. It is asking a good deal when we expect them to supply bread and butter to men who continually inveigh against what they believe to be the doctrines of the Bible and of the Methodist church, and who forbid them, under pain of expulsion, to secure from other sources a Gospel which they themselves do not supply.

Such are some of the issues by which we are confronted. We have thought it best thus plainly to speak of the dangers that beset us. We have spoken only of conditions that actually exist. If there is a wise and temperate exercise, on the part of the pastor, of this added power which has been placed in his hands, there need be no trouble

growing out of the law. But an unwise and intemperate administration will produce serious consequences. It cannot be otherwise. We are in the realm of conscience, and dealing with matters that vitally affect religious liberty. These things can not be compelled by sheer force, nor regulated by mere application of law. Wisdom, and patience, and love, are the factors that must control if peace and harmony are secured. All true men will obey God and do His will, whatever other men may do to them. But we trust no one will be hasty, or inconsiderate. Trust in God and await developments.

This last day of the Conference was a busy one. A committee had been appointed to sift the calendar—to go through the reports and select the most important for the consideration of the body. Many bills were brought forward and rushed through. Not many of these were of a character to interest the reader of these lines, but pertained chiefly to the formation of the various boards, and the more perfect provision for their work. At eleven o'clock Monday night, May 23d, the General Conference adjourned SINE DIE.

A Letter from Japan.

DEAR BRO. MORRISON:—Telegram after telegram brings us threatening news that America is forced to sacrifice the blood of her people to secure Cuba's independence. It grieves me to know that in this late evening of the nineteenth century, there is still in the midst of civilized Europe, a nation that manifests the spirit of indifference to the judgment of Christian nations, and turns its deaf ear to the kind admonition of its neighbor. So far as we see the American Government has left no stone unturned to save the suffering Cuba by a peaceful method. Now you seem to have determined to take up weapons and fight and die for righteousness' sake. I bid you God speed. May God overrule the affair, and bring it to a satisfactory (to Himself) end. All newspapers throughout the country express their sympathy for America, and all Christians' prayers are for the side that represents God's cause.

Now as to our trip through inland during the spring vacation, we are glad to report that it was successful. God was with us all the way, even unto the end of the world.

Rev. Kinji Nakamura, the pastor of the Sanda Methodist church, and Mr. Toshitaro Yamazaki, a Sunday-school worker in the Kobe M. E. Church, South, were my companions. We walked nearly 125 miles, and distributed almost 4,000 tracts and pamphlets. Since our main purpose was to reach those people who have never heard of the Gospel, we did not visit the churches except at two places—Kaibara and Sanda—but we held our services on the street or hill side, or rather wherever we could get a crowd.

We did not have any trouble in getting a crowd, however. When we reached a village or town we would stand on a street corner and sing the old missionary hymn:

"Chiyo no shira-yuki
Toke nu kuni mo
Teru hino atsusa
Taenu Sato mo
Mayoi no kumo o
Harai sarite
Michi no hikario
Teraseto yobu."

[Japanese translation of the "From Greenland's Icy Mountains."]

Before we were through singing we generally had a crowd of from twenty to fifty people, and sometimes more. Then we introduce ourselves, and tell them in five or ten minutes that we brought the glad news of salvation from the heavenly Father, and that the only Son Jesus Christ died for all sinners, then we distribute our tracts. People heard us attentively, and some promised to study more about the new religion; to such persons we

gave larger tracts or booklets that contain the main Christian doctrines. Though we expected to go through some hard experiences, thanks to God, we did not meet with any persecution or opposition except at one place, this too, from a very unexpected quarter. At a town called Kurino we had an unusually big crowd which almost blocked the narrow street. Bro. Nakamura preached to them for about ten minutes, then started "Blessed Assurance, Jesus is Mine," in English, to which we all joined. Bro. Nakamura seeing curiosity aroused in the people, asked me to explain the meaning of the song we just sung. So I began to talk, taking "Perfect Submission is Perfect Delight" as my text. Just at the time when I was getting to my point there came an officer, who ordered us without mercy to quit preaching and go, on the same ground as the Salvationist was treated in certain American towns. We might have argued with the officer at the point of law, but in order that we may show Christ's meekness in our conduct, we simply obeyed the authority and went on our way after distributing the tracts to the crowd as usual.

We had several occasions to gather little children on their way to school or at play, when we had a little infant Sunday-school class. This Bro. Yamazaki took charge of, and left a lasting impression on those pure young hearts, by his quaint way that charms the little fellows.

At Kaibara we put up in a Christian hotel—a very rare thing to find a Christian hotel in a country town—and were getting ready to rest ourselves for the next day's work, when two Christian gentlemen, having heard of our being in town, called on us and urged us to come to their church and give something to feed their hungry souls. At first, we confess, we did not feel like being able to move a step after a day's tramp and hard work, but as we saw the earnestness of these faithful Christians a great joy came over our heart that took off all our fatigue. We followed them through dark streets to a small Japanese house which is at once their chapel and preacher's dwelling. The pastor was absent from town, but the little flock came together to listen to the young man from Kobe. We gave our testimony to the love of Christ, and the cleansing power of His Holy Spirit, and told of some deeper things of God till it was almost midnight.

My time does not allow me to give every incident and experience of the trip, but let me say in conclusion that we were convinced on this trip of the great need of evangelistic work in Japan. The gospel seeds are not yet sown on our soil. How can you expect a harvest then? Men, as weak as they are, do not give themselves up for this kind of work simply because they cannot see immediate visible result of their work. We do not know what good we did to the people we visited, but this much we know, that God heard our prayers and called us to this neglected work and we simply obeyed Him without taking a second thought as to the result. So we are happy now and praying and planning for another trip like this.

T. NISHIKAWA.

KOBE, JAPAN, APRIL 20, 1898.

I HAVE been requested by Sister Mary Chiddix, to call on the readers of your paper to pray for her restoration to health. Sister Mary Chiddix has been a cripple from her birth, but since her sanctification she says she is convicted for Divine healing. Let all pray for her. Yours in perfect love.

J. R. SMITH.

ASBURY COLLEGE.

REV. LEWIS POWELL

MR. EDITOR:—I have just returned from the commencement exercises of Asbury College. It was a pleasant occasion, and in every way a success.

Rev. A. M. Hills, D.D., of Oberlin, Ohio, preached the commencement sermon. Dr. Hills is a scholarly gentleman and a preacher of no mean ability. At the close of his sermon there was an altar service, and there was one clear cut profession of sanctification. There were a number of professions during the commencement occasion. Dr. Hills preached three times, and his sermons were strong, scriptural and convincing, and his ministry made a profound impression upon the school and community.

This scribe delivered two addresses during his three days at Asbury. At a missionary mass-meeting on Sunday afternoon he spoke to the school and community in the interest of missions, by request. At this meeting, formal leave was taken of two of the graduates who are soon to return to their native lands in Persia and Japan, to spend their lives in the interest of their people, preaching Christ and full salvation. The College Missionary Society has undertaken to support Bro. Sarmast, the Persian. This is a beautiful work they have undertaken, and they will appreciate any help from their friends in this Christian enterprise. Both these graduates of Asbury College are strong men—far above the average in mental furniture, and they have done faithful work in the school, and they are worthy of the respect and confidence of God's people everywhere, and deserve the prayers of the Church as they go to their people in the fullness of the blessing of the Gospel of Christ. On Monday morning your correspondent delivered his second lecture on the "Divinity of the Bible," before a full chapel.

On Saturday and Monday nights there were delightful entertainments in recitations, original speeches and music by the school. On Tuesday morning we had the closing exercises. Original orations were delivered by seven of the eight graduates, with a closing address by President Hughes, and the delivering of the diplomas.

If we are to judge of the proficiency of the graduates from the speeches they delivered on Commencement Day, we should be compelled to conclude that their work has been thorough and highly satisfactory. It was a magnificent looking class of young men and women, and there shows in their bright and manly and womanly faces something more than the light of intellectual culture.

There were a number of clerical visitors present. Among them Rev. Dr. Vaughan, presiding elder of the district, and Bros. Savage, Humphrey, Jones, Allen, Clark, Pickett, J. C. Cook, of Chattanooga; Bro. Buck, of Bloomington, Ill., and others whose names I cannot recall. Besides ministers, there were visitors from the surrounding towns and country. All were impressed that solid and thorough work is done in the Academic department of this school, and the deep, spiritual atmosphere that pervades the school makes it indeed an interesting institution of learning. All who go there are convinced that Bro. Hughes is the right man in the right place, and all can see that God is using him wonderfully in promoting scriptural holiness in these lands.

Bro. Hughes and his faithful and good wife deserve the confidence and prayers of the Church everywhere. They are doing a unique and wonderful work in this school—a

work that will tell for God and his Church in the years to come.

The Biblical department is being strengthened as the President is able to increase his corps of teachers. Prof. C. E. Boswell was added to this department during the past session, and the work of training young men and women for their life work has been made more effective and thorough.

If the friends of primitive and orthodox Methodism would give their attention, prayers, sympathy and financial help to Bro. Hughes in this school, it will not be long before he will be able to send out scores and hundreds of spirit filled young preachers into the white harvest fields at home and abroad in the fullness of the blessing of the Gospel of Christ. And there is no calculating the benign and heavenly influences of such a ministry on our poor old worn out and depleted Methodism because of a manifest lack of consecration and spiritual power in her ministry. Bro. Hughes has thirty or forty young men in his school now who are studying for the ministry. If he had the requisite strength in his theological faculty, and a sustentation fund to help poor but worthy young men, he could have at least 100 at the opening of the session next September. He has been carrying at least thirty per cent. of the young preachers himself the past year, and was compelled to decline scores and scores of applicants during the past session because he could carry no more. Let everybody pray for Hughes and Asbury College, and may God put it into the hearts of those who have money to provide a fund in this school for the purpose of helping young men and girls who are going to give their lives to the work of Christian service at home and abroad.

NASHVILLE, TENN., May 26.

E. A. ROSS, EVANGELIST.

After an absence of four years, which was spent in revival work on the Pacific coast, we return home for a few weeks of rest among old friends and relatives. Also a little work for the Master, as I am booked for Kansas City, Mo., and Madisonville, Ky. Other brethren need not write me for help, as I am full now up to June '99. This was our fourth and most pleasant journey across the continent. Monday evening, May 16th, wife and I took seats in a Northern Pacific car with tickets for St. Louis, Mo., via Canadian Pacific road through Canada. Tuesday at 2 p. m., we reached the international line, where a government official inspects all baggage. While this was going on we got out of our coach to take our first look into a foreign country. The only thing to indicate that I was out of Uncle Sam's dominion was an English flag fluttering in the breeze just over the line. This was the first time we were ever under any other flag than the stars and stripes, and the first time we were ever under petticoat government. But there are thousands of men who have never trod any other soil than Uncle Sam's who can't say this. The dividing line between the two countries is plainly marked out. I stood with one foot in Canada, the other in the United States, and thought—this is the spiritual state of a large percentage of the church to day. They straddle the dividing line between God's and the devil's territory, and, like the Irishman's hog, they are "on both sides at the same time." This line of road took us through Canada's national park. Anything like a description of the scenery would more than fill this issue of the HERALD. Suffice it to say, we never saw the like in all our travels before.

The Burlington road landed us safe and on time at St. Louis, Saturday evening at 5 p. m. Sunday morning and evening we worshipped at Centenary Church. Heard Dr. John Matthews preach two sermons that were about the best we ever heard from the lips of this grand old man. Several souls were converted at the night service, and we had the pleasure of assisting him with the altar work.

I was converted and sanctified in this same church, and this same Dr. John Matthews was my first pastor. The most hallowed spot on earth to me is Centenary Church at St. Louis. Come what will, still in my heart I shall feel myself a member of this church. The laws just passed by the General Conference may result in my expulsion from the church. But they can't make a law to prevent my calling Centenary Church Mother, bless God!

My last meeting on the coast was at Woodburn, Oregon, of twenty one days' duration, and in spite of the excitement over the war, we had gracious victory. Salvation flowed and many souls were saved. I was invited there by Rev. C. H. Harmon, a South Carolina boy, who is pastor of the M. E. church, and one of the most successful preachers in his Conference. On arriving I found that Bro. Harmon was dearly loved by his entire membership, and held in high esteem by the outside world. I predicted victory at once. He deserves lots of credit for the victory. When I think of the Christian kindness and brotherly love bestowed upon us by the good people of Woodburn, words fail me to tell it. No town ever treated us better. Surely God is not unrighteous to forget it; I have them all in my heart, and rejoice at every remembrance of them. To be loved by holy men and women is indeed a foretaste of heaven. And what a blessed privilege to love such people. But enough for this time. Write me at Kansas City, Mo.

FARMINGTON, MO.

NASHVILLE, TENN.—Began services here in Old Tulip Street Church Thursday night. A number seeking already. We expect victory. Will remain a couple of weeks.

AURA SMITH AND WIFE.

MARRIED.—At the residence of Mr. and Mrs. E. C. Griffy, 39 Rand Avenue, Lexington, Ky., by the Rev. J. Rand, at high noon, Wednesday, May 25, Rev. H. E. Roseberry of San Marcial, N. M., and Miss Lucy Sageser of Wilmore, Ky. The young couple will reside at Wilmore.

CHICAGO, ILL.—A holiness camp-meeting will be held at the Metropolitan M. E. Camp ground, June 3-13, 10:30 and 7:30 o'clock each day, under the charge of the Metropolitan Methodist Church, led by Rev. E. F. Walker, evangelist of Indiana. Grounds are on West Huron Street, near Noble Street. Take West Chicago Ave. car at Masonic Temple, Chicago, and get off at Noble Street and walk one block South.

Lexington District Conference

Will meet at White Oak Church, five miles from Cynthiana, June 14, 98. Opening sermon Monday night by Rev. E. J. Terrill. Send names of delegates at once to W. W. Renaker, Selma, Ky. Come by private conveyance if possible. Those coming by public conveyance will be met at Cynthiana Tuesday morning, provided previous notice is given to Brother Renaker. If you want to ride out drop him a card.

F. A. SAVAGE, P. C.

HINTON, KY.

UNION MISSION, ST. LOUIS, MO.

DEARLY BELOVED: It has been some time since I have given to our dear friends a report of the work in Union Mission, and we have so much to thank God for, it would be wrong to be still. Surely God has given us the abundance. From the first of April to the first of May we have handled nearly ten thousand people, and there have been nearly one hundred and fifty persons who have knelt at the altar, and some have arisen with shining faces. Ninety-eight persons have been either saved or sanctified, and great throngs are standing to-day as monuments of the saving and sanctifying power of God. The Jew and Gentile are alike led to the altar and are blessedly saved, and then encouraged to seek the sweet and blessed experience of entire sanctification. The large Gospel wagon is now reaching a multitude of people each trip. Our Holiness Association is doing good work, and is making preparations for a real campaign this summer in the tent work. Rev. W. B. Godbey, and Rev. E. W. Wheeler and wife, and other speakers are engaged to assist in the services. We will be where we can distribute thousands of papers and other literature, if our friends feel led to pay the freight and express, as we are not in a place where we can pay the money out for this purpose. We have had the great treat of having Rev. Geo. R. Buck, of Bloomington, Ill., with us for a special revival, and it has indeed been a feast to all who have heard him. Now we give a receipt for the money that has been sent in, for the support and paying up the back indebtedness of the Mission, for which we desire to thank the beloved friends. Up to last receipt we had received from the PENTECOSTAL HERALD family, \$41 75. Since last report we have received:

Sister N. R., of Ky.	\$10 00
Sister L. P., of Mo.	25
Bro. S. M., of Tex.	1 00
Bro. T. A. M., of Cal.	5 00
Sister I. E. B., of Tex.	50
A. J. M. of N. C.	1 00

Total up to date \$39 50

Others who wish to place money here in assisting in paying and setting free this branch of His precious work, will rest assured of this fact, that their money will bring good interest at the Judgment. Those who wish to assist in delivering the work of God, will surely do well in placing money here. Please mention what paper you saw the appeal in. Send all donations to M. B. GOTT.

Residence 2035 Morgan Street, or Union Mission,
1432 Franklin Ave., St. Louis, Mo.

The Iowa Annual Holiness Camp.

The time for our annual Holiness Camp is June 10th to 20th this year. It is the grand opening for all the camps in the great Central North west. For years it has been a real pace-setter for the coming campaign. The location and surroundings and conveniences are hard to excel anywhere. There is no meeting anywhere said to excel it in depths of spiritual atmosphere. Last year those who heard the sainted William Jones, will not forget, in this world, the heaven that came down into our souls to greet us, as God wonderfully endued him to do some of the best and last of the best preaching he ever did.

Many of the best in the ranks of holiness have stood on our platform often. We still cling to the giants in the representation of the great holiness movement, as begun a half century ago. We have added none of the so-called additions to the work, neither fourfoldism, nor fireism, nor anti-churchism. We still find that the best way to conserve and promote holiness is to "push holiness."

We shall have this year, as special workers

from abroad, that is, apart for our Association worker: President C. J. Fowler, of the National Association; Joseph H. Smith, M. L. Haney, and Sister Amanda Smith, besides many of our special evangelists, and a number of holiness pastors. Dr. E. L. Eaton, pastor of the First Church here in the city, is to be fully identified with us, and one of the chief speakers. Bro. and Sister Harris will lead us in song.

In the state there will be railroad reductions, one and one-third fare for the round trip, on the certificate plan. Tickets on sale three days before, and three days after the meeting opens, and good for three days after its close. The indications are that we are to have a large gathering, and what foretokens we can gather indicate that there will be "a going in the tops of the mulberry trees." We wish many of your readers could gather with us, but whether or not they can, we want them to feel the oneness of the blood washed family, and give us their prayers.

ISAIAH REID.

MARION STATION, MISSISSIPPI.

I have read your paper for nearly twelve months, and have enjoyed reading it so much. I am a strong believer in sanctification, as an old Methodist doctrine; and holiness, without which no man can see God. I believe it is what all church members have a right to claim and enjoy. I have been a member of the Methodist church nearly thirty years, and must say, with regret, that the rules of the church are not as rigidly kept as they used to be. I remember when a Methodist could be told by their plain dress: they would not put on costly apparel, jewelry, and too many frills, puffs, and such things; would not wear a hat or bonnet too elaborately trimmed in tips and flowers, but preferred a plain bow of ribbon, which was neat, and with a plain dress, and a happy face and pure heart went to church to praise the Lord. I can remember when the dear old fathers and mothers would get happy at home, and shout all over the place, and have heard of their children being converted around the family altar. It is uncommon now, and out of style for one to shout; they are called cranks, fanatics, or hypocrites. Give me the old time religion, it is good enough for me. I love the church, and expect to live and die in the Methodist church, and hope the day is not far distant when the old-time shouts, and praises to God will be revived in our church, and the love feasts, and class meetings come back again. They are too refreshing to true believers to be abolished.

We find proof of sanctification in the Bible, and our old hymn books have songs for sanctification, and entire sanctification. I think the correct meaning is true religion. Dear brothers and sisters, let us all strive to be more holy; examine ourselves, make new resolutions, try each day to live nearer our God. Let us begin new ways, more fully determined to live pure, holy lives. The finger of scorn may be pointed at us, but the Lord said, "Blessed are they who suffer persecutions for my sake." If our aim is true, and faith strong, no matter what the world says, no matter for its frowns, if we are true to Jesus, there awaits for us a shining crown in the beautiful and blessed home prepared for the good and faithful.

May God bless the doctrine of sanctification and fill our preachers with it, that they may come out bold y, preach it, and the people believe, profess, and live it, is the earnest prayer of a TRUE METHODIST.

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OF ASBURY THEOLOGICAL SEMINARY

KENTUCKY CONFERENCE, MAYSVILLE DISTRICT.

SUNDAY SCHOOL CONFERENCE, JUNE 14, 1898.
MORNING SESSION.

- 9:00 Opening Exercises.
- 9:40. Is Interest in the Sunday school waning—why? M. T. Chandler.
- 10:00. Importance and Improvement of our Sunday-school work James E. Wright, George E. Rapp.
- 10:30. What the Church owes the Sunday-school. T. J. Curry, Jr., J. S. Ragan.
- 11:00. How can we meet the requirements of Paragraph 247, Concerning Sunday-schools and Missions? W. M. Britt, Lew. G. Wallace.
- 11:30. What are the Essential Qualifications of the Superintendent? P. J. Ross, S. H. Pollitt.

AFTERNOON SESSION.

- 2:00 Opening Exercises.
- 2:15. How to Quickened Interest in the Sunday-school. James H. Cooper, Chas. A. Bromley.
- 2:45. Reports and Miscellaneous Business.

NIGHT SESSION.

- 8:00. Religious Education of the Young. C. C. Fisher.

DISTRICT CONFERENCE, JUNE 15, 16.

Opening 9 A M the 15th.

Preachers and delegates are requested to read the chapter in our book of Discipline on District Conferences, and be prepared to report with clearness and brevity.

We recommend Wednesday, at 8 P. M., for an Epworth League meeting, to be addressed by B. E. Lancaster.

Also short addresses when called as follows:

- Official Inefficiency and the Remedy. A. P. Jones.
- Our Duty toward our College. J. S. Sims.
- The Church Conference—its Utility. W. W. Spates.
- Shortage in Pastor's Salary—Why? R. H. Wightman.
- Intelligence in Doctrine and Polity. E. E. Holmes.
- The Home Altar—Its Power and Necessity. J. D. Redd.
- What are the Marks of Genuine Spirituality? W. D. Welburn.
- Best Plan of Raising the Conference Collections. U. W. Darlington.
- Personal Work for Christ. L. W. Pardom.
- Leading speeches should not exceed fifteen minutes, and voluntary speeches five minutes.
- W. W. Spates, A. P. Jones, and James E. Wright will examine candidates for license and admission. D. W. ROBERTSON, P. E.

List of Camp-meeting Appointments.

- Woodstock, Canada, July 3-13.
- Douglas, Mass., July 15-25.
- Portsmouth, R. I., July 29-August 8.
- Yorkville, Tenn., August 10-21.
- Uca Springs, Tenn., August 23-September 1.
- Terrell, Texas, September 3-13.
- Bates, Texas, September 14-23.
- If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky.

H. C. MORRISON.

"The Grand Old Man" has passed away, but his memory will always live. His Biography is more fascinating than fiction. Written by Frank W. Gunsaulus, D. D. Terms liberal. Order outfit to day of PICKETT PUBLISHING CO., Louisville, Ky.

SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JUNE 12, 1898.

Jesus Crucified.
Matthew xxvii. 35-50.

REV. W. B. GODFREY.

Pursuant to the clamors of the Jews Pilate has committed Jesus to the soldiers for a most cruel and bloody scourging. Meanwhile they crown him with thorns, put on him the old scarlet robe of mock royalty and contemptuously bow before him, saying, "Hail, King of the Jews!" Pilate now resorts to his last strategy to move the Jews to acquiesce in the release of Jesus, thinking perhaps he can arouse their national pride in behalf of the King of the Jews, who had been dethroned by the Romans a hundred years. Hence he publicly appeals to them, "Shall I crucify your King?" hoping thus to arouse a lingering spark of national pride and bring about the release of Jesus. Alas, it is too late! the spirit of national freedom is extinct. They cry out "We have no King but Cæsar!" Now Pilate surrenders, and with tremulous hand signs the death warrant of the innocent Jesus. At this moment the attention of all is arrested by Judas Iscariot dashing wildly and precipitately into their midst, screaming as in dying agony, "I have sinned, having betrayed innocent blood," dashing down the thirty pieces of silver on the pavement of Pilate's Judgment Hall, runs away with all expedition, ascends a high wall and hangs himself by the neck, the rope breaking, down he falls, his body bursting and disgorging his bowels on the pavement. Now they divest Jesus of the mock royalty, investing him in his own raiment, leading him away through the Damascus gate in the north wall of the city, and up Mount Calvary to be crucified; followed by the daughters of Jerusalem, weeping aloud. Mount Calvary on the north side of the wall of Jerusalem has the shape of a human skull, hence the name "Calvary," which means skull. They now administer to all the convicts a soporific potion like chloroform, to lull the nerves to insensibility, and thus somewhat mitigate the awful, excruciating pain. Jesus refuses the nerve. So should we, discarding all intoxicants, tobacco and opium. Intensifying the popular odium to the very utmost, they crucify him between two noted thieves, as history says, belonging to Barrabas' band.

Verses 35-36.—Pursuant to custom, the apparel of the crucified is given the soldiers who execute the bloody work. Having divided out the garments of the two thieves, they proceed to divide the apparel of Jesus, but find it a seamless robe, woven from top to bottom, thus emblemizing the unity of his Church in contradistinction to Satan's counterfeit churches, whose name is legion, and whose polity not only infinitesimal but infinitely antagonistic either to other; they determined not to divide it, thus illustrating the consolatory fact that neither men nor devils can divide the Church of God while illimitable divisions characterize the churches of Satan; therefore they resort to a game of dice to determine the proprietor of our Saviour's robe.

Verses 37-38.—On the cross above the head of each victim was superscribed the accusation for which they took his life. Above the head of Jesus was written in Hebrew, Greek and Latin, the language, learning and law: "This is the King of the Jews." When the Jews read it they were afraid that in

some way it might turn out to be true, as it certainly is, that He is the King of the Jews, the successor of David on the throne of Israel, and destined to belt the globe with the glory of his reign in the coming millennium. When his timorous enemies asked Pilate to change the writing so as to make it read, not "He is King of the Jews," but "He said He is King of the Jews," Pilate stubbornly refused, responding grumly, "What I have written I have written."

Verses 39-43.—Now a scene disgraceful to a pandemonium, cowardly in the superlative degree, and merciless as Diabolus, making the demons of hell blush for shame, transpires; the high priest and elders walking by, throwing insult, abuse and contumely in the face of the dying Jesus, challenging Him "If Thou art the King of the Jews, come down from the Cross and we will believe Thee; he trusted in God let him now deliver him if he wishes him; for he said I am the Son of God."

Verse 44.—The two thieves dying along with him, also participated in the insults, abuses and contempt of the haughty hierarchy and proud Sanhedrim. One of the thieves repents, rebukes his imperient comrade, and cries to Jesus for mercy and remembrance when he comes in his kingdom. To whom Jesus responds: "Truly I say unto thee, this day shalt thou be with me in Paradise," i. e., Abraham's bosom, Luke 16, into which the Old Testament saints were gathered, till its abolishment by Christ at his resurrection. Eph. 4:8 11.

Verse 45.—In vain have astronomers sought to locate a total eclipse of the sun at this time, when the king of day veiled his face three awful hours, lest he behold his Maker die.

Verse 46.—This was the culminating crisis in the work of redemption, when God actually laid upon the innocent Jesus the sins of the whole world, veiling his face because he could not look upon sin, even in his own sinless Son. This is a magnitudinous item in the Divine economy, the key supporting the stupendous arch on which rests the mediatorial kingdom, and in contemplation of which theologians quail and stagger. They say he was made a sin offering. This conclusion is untenable. It is not strong enough. Again, it destroys the antithesis between sin and righteousness. 2 Cor. 5:21: "He made him sin for us who knew no sin, in order that we may be the righteousness of God in him." We need the inspiration to take in this truth, otherwise paradoxical to human apprehension. The Calvinistic theology is more orthodox on this point than the Armenian.

Verses 47-49 Some of the crowd, misunderstanding the ejaculations of Jesus, said, "He is calling for Elijah; let us see if Elijah will come and save him." Meanwhile a person brings him again the soporific potion to lull his nerves to insensibility. This he declines, as a devoted

Verse 50.—"Jesus again crying with a loud voice, gave up the spirit." This is the solution of physical death, as the body only has life so long as it is the tenement of the spirit. The moment the human spirit evacuates the body, death ensues. "Ghost" here, as it appears here in your English, is a translation of the Greek word *pneuma*, which means spirit. We must remember that our Saviour is perfect man and perfect God. As man he has all the constituencies of a perfect human being. Hence he has the human spirit and intellect in their original perfection as man possessed them before the fall. The departure of his human spirit out of his body superinduced physical death. When

his spirit left his body, he did not ascend up to heaven, but descended into hell, 1 Peter 3:19; Acts 2:31, there proclaiming in the pandemonium of Satan the paradoxical surprise of his victory over sin, death and hell, achieved on the cross. Then, passing over that chasm, impassable to all finite beings, he enters the intermediate Paradise, i. e., Abraham's bosom, Luke 16, and there, pursuant to his promise on the Cross, meets the saved thief before Friday midnight; tarrying there amid raptures with the Old Testament saints till Sunday morning he leads them all out, Eph. 4:10, ascending to the sepulchre and receiving his risen body.

MAGDALENA, N. M.—God has graciously visited us, and a much needed revival is the result. Rev. J. E. Sowders, pastor at Deming, and the Maning brothers, evangelists, assisted in a three weeks' meeting. Result, fifteen or seventeen professions, of which five profess pardon, eleven or twelve sanctification. We now have a band of about fifteen sanctified. Praise our God! We began yesterday at Kelly. Pray God for victory there. Jesus saves, sanctifies, and keeps men now. Praise His dear name! Jude 24-25.

T. L. ADAMS.

From Waco, Texas, where God showered his blessings upon us in our tent meeting, in giving us eighty-seven professions. We returned north to this place. God has abundantly blessed our labors here also. Some eighty seekers, and sixty came through Glory! We begin meeting May 26th, at Chester, Ill. A union effort of three churches under one tent. We have a few open dates for the summer. Our address is Weston, Mo. HART & MAGANN, Fruitland, Mo.

As the camp-meeting season is here, we trust that our friends will get many subscribers.

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Entered at the Louisville, Kentucky, Postoffice as Second-class Mail Matter.

PUBLISHED WEEKLY.

1 Year, in Advance, \$1.00
6 Months, in Advance, .50

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EDITORIAL.

REV. H. C. MORRISON.

LOST AWAY FROM HOME—LOST AT HOME.

In the fifteenth chapter of Luke's gospel our Lord Jesus teaches us very clearly that some people are lost at home, while some are lost away from home. The sheep was afar on the desert, but the silver in the house—both were lost. The same truth is brought out with greater force and clearness in the parable of the prodigal son. There were two classes of people before our Lord on this occasion—publicans and sinners, Scribes and Pharisees; the former out of the church, the latter in the church, but both alike lost, as is illustrated in the parable. No one could ever have suspected the cold selfishness of the brother at home but for the absent brother's return. But the coming home of the lost one, proved that the one at home was most miserably lost also. It took the home-coming of the prodigal brother to reveal the miserably lost condition of the brother at home. Have you not often been surprised during times of revival at the deadness and indifference of church members who would put forth no effort to rescue the perishing, and manifest no joy over the salvation of sinners. They were lost at home. They may have been as orderly and well behaved as the son who had remained at the father's house, but they were lost.

Have you not noticed frequently in times of revivals that your most stubborn opposers were church members? They would oppose you in every move you made. If a soul cried out for mercy, they would not hasten to point that soul to Jesus. If some one came into the light and shouted for joy, they looked on with a frown of disgust and contempt. You were puzzled to know why it was that they thus behaved. The whole matter can only be explained in one way—they were lost at home.

A holiness camp meeting is announced—many hungry souls attending, scores are converted, many are sanctified, the note of joy is ringing high in heaven and on earth over the rescue of the lost. Angels and men are happy. But notice the little ecclesiastic. He sulks and threatens; he is going to turn somebody out of the church. The spirit of the lost Scribes and Pharisees is in him. *He is lost at home.*

How fearfully lost are such men; and yet for them there is hope and mercy. The woman found the piece of money, and the father said: "Son, all that I have is thine."

That soul that is so full of prejudice that it cannot rejoice over the salvation of lost souls, is itself lost. Reader, do not imagine because you are a church member, and a person of good morals, and well respected, that

therefore, you are saved. Do you love souls? Do you labor for their salvation, and rejoice over them when they come back to the Father? If not, then be assured that you are lost at home. Like the piece of money, and the son who did not go away into the depths of shame, you are cold and dead and selfish and lost.

MEETING AT FRANKLIN, KY.

On Sabbath evening, May 29th, we closed a meeting of two weeks' duration at Franklin, Ky.

Franklin is one of the most beautiful and substantial little towns in the State. It claims a population of about 8,000.

It was my privilege to renew many pleasant acquaintances formed there six years ago while assisting Rev. Foster Hayes in a revival meeting.

Rev. J. T. Cherry, a most cultured and sweet spirited man, is the present much loved pastor.

The revival was almost entirely within the church, only a few persons professing conversion. The church was considerably revived. First and last, many church members were at the altar, some claiming a restoration to peace, and some, not more than half a dozen, professed sanctification. The meeting closed with a number of persons seeking that grace.

While we did not have a great revival, we had a good meeting, which we believe will be lasting in results, for which we humbly thank God. The Lord willing, I begin with Rev. F. M. Hill at Somerset, Ky., June 5th. Pray for us.

JUST A MINUTE, SISTER.

That child of yours is now old enough to be made behave in church. There is no excuse for its distracting the mind of the people from worship. Besides, discipline will be good for the child. Teach it self control. I see many children the age of yours who sit quietly by their mothers in church, or go to sleep peaceably and make no sort of trouble for any one. I have heard a number of persons speak of your child's bad behavior in church, and they are justly displeased with you. Now do not become offended. No body objects to you coming to church, and bringing your child with you, but they do want you to make your child behave itself in the house of God.

A HOLY people are never on the hunt for entertainment. They have the indwelling Comforter; they walk with God; they experience the fulfillment of that promise of Jesus, "Lo, I am with you alway." Such people are always entertained. They never grow weary, and seek to get rid of themselves, and the consciousness of inward conditions by hunting up diversions. They love an evening alone with God, and His Word. They delight in the quiet hour of meditation and prayer. To them the empty laughter and pleasure of the world is thoroughly displeasing. It satisfies neither their intellects nor their affections.

EVANGELIST B. S. TAYLOR.

I have held a week's meeting in Kirksville, Mo., M. E. Church, South, since I wrote last. A series of lectures on Prophecy. I addressed the State Normal School, which has a fine lot of students here—400. I gave a lecture on "the Holy Scriptures vs. Evolution" at the American School of Osteopathy. I was much pleased with what I saw of the work, the faculty, the buildings, etc., of this new school of treating disease without medicine. If they do not cure you they will

not at least kill you by poisons. It has just been given legal sanction in Iowa, and is also legal in some half dozen other states. I trust it will give a great, yea a mighty impulse to the great cause of Prohibition. They teach that all forms of alcohol are poisons, and that there is no good, but only harm, in poisons. Dr. Payne, of the Board of Education, Sec'y., was there for treatment of some members of his family, and I met several other Methodist preachers. It was my privilege to preach for Dr. Twitchell, pastor of our church, on Sunday eve. He has a large congregation, and is just moving to build a new church. Thence I came to Oskaloosa, Iowa, for a week. We had large congregations most of the time. At Kirksville I met an old friend in J. J. Beckham, who is preaching and studying Osteopathy. Also Bro. and Sister Bailey, who make their home here and labor in the field as holiness evangelists. It was a blessed privilege to spend a few days in the sweet, spiritual atmosphere of their home. The holiness work has been sadly harmed by "come outism," in this region, but I am glad to see some signs of recovery from the plague. The churches are not so suspicious, and those who have been led astray are organizing and rebuilding the walls of Jerusalem, since their captivity. I hope to see the day of better things in Missouri.

It was a great blessing to meet the old stand-by and spiritual workers for holiness in Oskaloosa. The two old churches have been united, and now occupy a fine, new church which cost \$35,000. Bro. Bamford, the present pastor, who labors for them, attended our course of lectures and bade us "God-speed." A holiness meeting started by Sister Wright, now in glory, some eight years ago, is now being held every Friday afternoon in the new church. I enjoyed the hour and gave a Bible reading on Matt. 5. "Be ye therefore perfect." Closed my labors and reached home on Saturday morn, to meet the city ambulance at the door with my oldest girl, Aria, badly wrecked in a bicycle collision. A good surgeon passed at the moment when she was picked up unconscious, and carried into a house near by, corner seventh and Chestnut streets. He sewed up the wounds in front over the eye, five stitches, and under the ear three more stitches, and sent for her mother. She has been abed most of this week, and I have stayed at home. She is now out of danger, we trust, and about the house. It was a very close escape from death, and we are thankful to our heavenly Father that she was spared. I send my slate to your columns, and will be ready to open the summer campaign now at any time the Lord may lead. My new book, "The Canaanites or The Gibeonites, No. 2," is now ready. Send 10 cents in stamps and a copy will mailed free. Or send \$1.00 for a dozen. The first volume has had a wide sale, and I trust No. 2, will do yet more good. The usual discount to wholesale orders. Yours in Jesus' name, B. S. TAYLOR.

Revival at Linton, Ky.

We have closed a ten days' meeting at Linton. Rev. W. J. Harney did the preaching. Rev. W. T. S. Cook and wife did the singing. God blessed us in giving us about fifteen professions of faith in Christ, and twelve joined the church. We had only five members when meeting began and all women. Entire sanctification as a doctrine and experience was not neglected.

S. L. C. COWARD.

REV. B. F. HAYNES is now in the midst of a very gracious meeting at Clarksville, Tenn.

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OF ASBURY THEOLOGICAL SEMINARY

EDITORIAL.

REV. H. B. COCKRILL.

THE REV. A. B. SIMPSON

Made our city a visit last week. His first service was Thursday evening, closing Saturday evening. He had with him four efficient helpers. The Rev. Simpson is not a man of prepossessing appearance. He reminds us forcibly of our Bishop J. C. Granberry, being about his height, exhibiting a like mildness of speech and manner. He is devout and evidently sincere. He so impresses you. He is editor of the *Christian Missionary Alliance*, and author of several books and songs. As is generally known he is at the head of the movement, called the Christian Alliance. This movement is not denominational, but is intended to work as a wheel within a wheel amongst all denominations, uniting in effort and spirit the devout in every church for the spread of what Mr. Simpson calls the fourfold gospel,—regeneration, sanctification, divine healing and the second coming. Simpson does not impress you as being a genius or an orator, but simply as a man of good sense, willing to work, trusting in God. And God is evidently using him. A great deal of money goes through his hands for missionary purposes. He is reported to have raised over \$1,500,000 for that purpose and has about 200 missionaries in the foreign field constantly.

Simpson's movement is very much like the holiness movement in the South, and is destined to do much good. There has been some complaint on the part of the denominations that the money collected by him is turned from the regular church channels, but we have no doubt it does as much or more good used by this man of God in the support of missionaries as if it went through regular church missionary boards. From what we can learn, Mr. Simpson's work is greatly enlarging.

Simpson's work is very unlike that of Gen. Booth. Booth makes his conquests from the wicked world; Simpson makes his from the church. Booth's work is with the sinner; Simpson's with the Christian. Booth's work is a constant reminder of the church that she should carry the gospel to the masses; Simpson's work is a constant reminder that the doctrine of sanctification must be preached to Christians.

Simpson does not strike you as a heretic, but simply as a man who believes God and the record of His Son. His doctrine of Divine Healing will save many pious Christians from running off after "Christian Science." His doctrine of the Second Coming will save many from the Millerite craze. His doctrine of Sanctification will save the Christian from utter stagnation on the one hand and on the other from fanaticism.

There is really no impassable chasm between Simpson's work and that of the holiness movement, and we see no reason why a union should not be effected between them. We should rejoice to see such a step taken.

Simpson is a remarkable example of how God can use a man who will fully consecrate himself to Him. We feel sure he would make a good general for directing the sanctified hosts of the various churches in this country.

THE RELIGIOUS REVIEW OF REVIEWS, NEW YORK CITY.

I have just examined a copy of the magazine, *The Religious Review of Reviews*, for June. It is not only a wonderfully neat Monthly,

beautifully illustrated, but contains truth to the edification of its readers and is calculated to broaden and deepen interest in the progress of the church in general. We believe the readers of the PENTECOSTAL HERALD ought to take this periodical. Its editor, Clarence B. Strouse, is a young man of deep piety and a successful evangelist.

Subscription 20 cents a number, \$2 00 a year. To ministers \$1 50. Sample copy 15 cents. Send your order through us.

A DANGEROUS LAW.

The following was made the law of our church at our late General Conference:

"Any traveling or local preacher or layman, who shall hold public religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct and shall be dealt with as the law provides in such cases."

It will be noticed that the enforcement of this law is left wholly with the preacher in charge. There is no doubt but that it can be made a very dangerous law. If enforced judiciously it may prove comparatively harmless, but if an attempt is made to enforce it to crush out the holiness movement, while it will prove abortive, it will do our church incalculable harm.

While the great majority of our pastors would not take advantage of this law to put down camp meetings, associations, arbor meetings and the like for the promotion of Wesleyan and Scriptural holiness, some of them, we regret to believe, are vicious enough to do so.

We can not believe that the majority of our bishops would encourage pastors to enforce this law against the advocates of Wesleyan holiness, yet we fear that some of them would. And some pastors are anxious to become the henchmen of such bishops. Ecclesiastical tyranny and toadyism is no more dead than political tyranny and toadyism.

We do not believe the advocates of Wesleyan and Scriptural holiness will ruthlessly invade a circuit, station or mission to hold a meeting—they never have done so, but they are not going to abandon the field because of this law. Unless our pastors are urged on by the few hotheads in the lead, this law will remain a dead letter and will prove the greatest blessing possible to the church.

We have received at this office a copy of a new book by Martin Wells Knapp, entitled "Lightning Bolts from Pentecostal Skies." We were much interested in its perusal. While the title is a little imposing we find it contains plenty of wholesome truth and some things that startle the reader as the title would indicate. Brother Knapp is always clear, writing in short, pithy paragraphs. This book has the merit also of being Scriptural. The author has drawn many a wholesome truth from the Word of God. The chapter especially appropriate for the times is Pentecostal Impostors. We did not know there was so much in the Word of God concerning unfaithful ministers. Price of book one dollar. Can be ordered through us.

CAMP-MEETING APPOINTMENTS.

I have camp-meeting engagements as follows:

Lake Arthur, La., July 20-31.
Hartford, Ky., August 5-15.
Waldron, Ark., September 1-10.

If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

A. B. SIMPSON'S definition of sanctification—A separation, a dedication, a filling. Separated from the world, dedicated to God, filled with the Holy Ghost.

CANTON, KY.—The meeting at Linton was a great victory. A number saved and several joined our church. Bro. and Sister Cook from Tennessee did the singing. Bro. Cook preached three strong sermons. Bro. Coward, the pastor, stood by us. He is a lovely Christian man. Shouts are going up from Canton. One good sister, while praying, fell over into the floor shouting, two other sisters ran to her, but she exhorted them not to fear. O, what a glowing face this excellent lady had as she arose! The Holy Ghost is here in mighty power. Yours in Jesus,

W. J. HARNEY.

AUSTIN, TEX.—Perhaps you would like to hear something from the capital of the "Lone Star State." I came to this city about the middle of last December. By the first of January we were able to hold services in our new M. E. Church in Hyde Park. On my arrival in this city I found a little band of holiness people holding regular weekly prayer-meetings in the parlor of the beautiful home of Major Walton. While much good was being done in the meetings, we all felt a need of enlarged operations. So a protracted meeting was arranged for, and Rev. H. G. Scudday was secured to lead. The meeting lasted about a month and resulted in about seventy-five conversions, reclamations, and sanctifications. The Holy Spirit fell upon the people without regard to denomination. The work abides. We are preparing to hold a camp-meeting to begin June 23d. Would be glad to have with us a member of the editorial staff of the HERALD. Let all the holiness people pray much for that meeting. After you rise from prayer get ready to come to the meeting. Yours in Jesus,

J. C. H. McKNIGHT.

NOTES.

Dr. Gross Alexander passed through Louisville Monday on his return from Baltimore to Nashville.

Bishop Granbery will preside over the Kentucky and Louisville Conferences next September.

The presence of Rev. A. B. Simpson and his helpers, in this city, was greatly enjoyed by those who heard them. We regret very much that we were away and did not have the pleasure of meeting these good people.

The new Broadway Methodist Church of this city, will be dedicated next Sunday. Rev. G. W. Briggs, of Owensboro, Ky., will preach the sermon, and Rev. G. C. Kelley, of Birmingham, Ala., will preach at night.

Rev. B. Carradine has been holding a good meeting in Washington City. We had the pleasure of attending two services and the Holy Ghost was there. Dr. Carradine will remain in Washington City for two weeks.

Kentucky will have four annual Methodist conferences this year, as follows: Bishop Hargrove will hold the West Virginia Conference at Catlettsburg, September 7; Bishop Granbery will hold Kentucky Conference at Flemingsburg, September 14; Louisville Conference at Louisville, September 21; Bishop Hendrix will hold Memphis Conference at Paducah, November 9.—*Courier-Journal*.

Canton Circuit.

Our fourth quarterly meeting will be held at Siloam, June 9-10. We will have lunch on ground first day. The Quarterly Conference will be held after lunch about 2 o'clock p. m. The second day we will administer the Sacrament, but will have no lunch. Let all fast, pray and pay, and God will be glorified. Your pastor, S. L. C. COWARD.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

"In A Moment."

I Cor. xv: 52.

A moment more and I may be
Caught up in glory, Lord with Thee;
And, raptured sight, Thy beauty see
For evermore!

A moment more, Thy chariot cloud,
Thy voice of power, Thy summons loud;
Ah! then the vault of heaven shall crowd
With myriad saints!

A moment more—earth left behind,
Our bodies their redemption find,
Our souls the prize for which they pined
With great desire!

A moment more—what joy, to wear
Thy likeness, Savior, and to share
With Thee the place prepared there,
Where Thou art gone!

A moment more—upon Thy throne,
Thy place by right then made our own;
Thou wilt not fill that seat alone,
But with Thy saints!

A moment more—Thy faultless bride
In Thine own beauty glorified;
Thenceforth forever at Thy side,
To crown Thy joy!

A moment more—Ah! can it be—
One moment bring such joys to me?
Yea, joy of joys, yield them to thee!
Our Savior, Lord!

—A. C. G.

Investing Our Means For God.

We received recently a remarkable letter from a Christian lady, who had thought of making a will and disposing of her estate after her death; but, discouraged by the frequent contests about wills, and desiring to see her property used during her lifetime, she decided rather to invest her money in Christian work now, and draw an annuity from it for her support during her lifetime. Thus she would have the satisfaction of seeing her means accomplish much good while she lived, and of knowing that her will was carried out before her death without any possible obstacle being interposed by interested parties, without administration and lawyer's fees, and with a secured interest during her lifetime.—A. B. SIMPSON.

Jesus is Coming.

The expectation of His coming with many all over the world is intensifying. Differences in view between those who have, more than others, studied the prophetic Scriptures do not divide the truly waiting ones as it once did. There is an intense expectation in many, which gives a tone and color to all their life, and yet there is no excitement; it is a quiet, steady persuasion which brings a hush upon the spirit. The Bible has to many become the handbook for the events which are happening around us, and it is saying continually: "He is nigh, even at the doors."

And there is a marked difference with such in the manner in which they do the work of the Lord. The rush and the hurry, the driving spirit which 'must' do this and 'must' carry out that plan, and was in a fever if all did not go on as arranged, has learned to accept many a thing from the hands of God, which a little while ago would have seemed impossible. The Lord is more real to them; their dependence upon Him more absolute; their waiting for Him the master-thought in their life. The work they do has a constant relation to His coming, it is an occupying 'till He come.'—SELECTED

The church in the world is nothing unless it is missionary in spirit and in practice. Jesus planted the first seed at Jerusalem, and commanded it to spread out all over the world. He has only promised to bless His people while engaged in the enterprise of giving the gospel to all nations. Many churches

have withered like the fig tree that was fruitless, because the spirit of missions was not found in them. "If any man have not the spirit of Christ he is none of His," and the spirit of Christ is manifested in seeking the lost. Jesus gave very little teaching concerning the material affairs of the kingdom. He never said stop in the important centers, and build costly cathedrals to attract the wealthy, and give tone to the church. He said: "Go ye into all the world and preach the gospel to every creature." He bade His disciples go into the highways and hedges, intimating that from these neglected classes they were to supply the guests—that the very class a time-serving church is running after, would disdain the invitation of the gospel. Influential centers are not the things needed. Spirit-anointed workers to carry out the Lord's command is the need of the hour. The Holy Spirit soon broke up the big center that was forming at Jerusalem, and sent the brethren in every direction, preaching the Word. The members of the early church brought their money and placed it at the disposal of the apostles for the carrying on of the work. In our conference we are dying on our feet through pure stinginess. We plead poverty, and thereby "lie to the Holy Ghost." We pay less than ten cents per member to Foreign Missions, and hope to have part in the first resurrection.

Many of us do not pay enough into the treasury of the Lord in a life time to buy a decent suit of clothes to meet Him in when He comes. Just so long as we travel at the present rate we will never reach anywhere. "I don't believe much in Foreign Missions," says one. No, nor the Master don't believe much in you. If you were the dependence for enlightening the world, it would remain in darkness.

If the heathen perish it is no concern of yours, you have enough to do to attend to the demands of your selfish self.

The Lord will look you in the face one of these days and demand of you: "Where is thy brother?" The blood of the neglected and lost are crying out to God from the ground. Revivals can not obtain in many churches because the members have shut up the bowels of their compassion against the cry of the perishing in other lands. A church will prosper in proportion to the investment it makes in the kingdom of God. Prayer is mockery without ac-

Beautiful Life of :- FRANCES E. WILLARD,

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Her description of two great scenes—the coronation of the Czar, and the martyred Armenians;

Her view on the Labor Question;

Her pen portrait of Neal Dow;

Her address at the Dedication of Portrait of Mrs. Lucy Hayes, wife of President Hayes, whose principles on Temperance have made her famous;

Her letters of travel entitled "A School Mistress Abroad," which have never been published in America, except in a Vermont paper to which she sent them for the sole purpose of helping a woman who was struggling on in poverty with only a small prospect of financial support;

Her ideas of Queen Victoria, her last and most wonderful address made at the Toronto Convention last fall which has never before been in print, and, in fact, every characteristic and remarkable utterance of hers since 1878.

tion."—REV. S. K. BREEDING, in "Bible Advocate," May 7th.

The above excellent clipping from the pen of my pastor to his "men brethren" may be profitably taken to heart by his numerous sisters in the church.

OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

CAIN.—Gabriel K. Cain, son of L. P. and Emma Cain, was born in Breckinridge county, Ky., May 11, 1873, and died at his father's house in Hardin county, near Reneyville, Ky., May 10, 1898. He professed faith in Christ August 5, 1896, and seven days after his conversion—August 12—he joined the Methodist Episcopal Church, South, and lived a consistent Christian until he was called to heaven to be with his divine Lord whom he loved so well. He became ill soon after joining the church, and never recovered, though able to go about most of the time. His Bible was his constant companion and from it he got much comfort. He was in his place in church when able to be there, and he often went when most people in his condition, would have remained at home and the Sunday morning before he died he attended church. In the last service he attended on earth. In God's house, he testified, saying, "I praise the Lord for this beautiful Sabbath morning, and for the privilege of being here with God's people." He was so weak he had to be helped from his door into the buggy and from the buggy into the church; but he said to his mother, "If my presence will do any good, I want to be there." Everything that friends and money could do was done for him that his health might be restored. He went to some health resorts in Kentucky, thence to California and Arizona, then back home to die, surrounded by his loved ones. His short Christian life was beautiful and made a profound impression upon the community. He was a general favorite, loved by young and old; he was one of the best young men I ever knew, having known him since childhood; he was a good little boy and from his youth up he was specially devoted and

kind to his mother. During his long illness he manifested the grace of patience, and was not heard to murmur. He talked beautifully about dying, saying to his mother a short time before he passed away, "When I can not live here any longer, I can go to heaven." Again he said, "I do not want to live where there are no flowers." The writer preached his funeral sermon to a large congregation in Ridge Spring Church, and on that beautiful May day we laid him to rest in the cemetery adjoining the church in which he gave himself to God, and of which he was a member, to await the resurrection of the just. We left that sacred place with tearful eyes and sorrowful hearts, but comforted with the thought that we shall know where to find our dear young friend. We are separated here for a time, but we shall meet up yonder. We shall cherish his memory here and await a happy reunion in heaven. May God sustain his father and mother and brothers and sisters. Louisville, Ky. S. G. SHELLEY.

MILLER.—In remembrance of Elijah Miller, who died at his beautiful home near Hartford, Kentucky, April 8, 1878, aged sixty-four years. Uncle Elijah, as he was called, was loved and respected by all who knew him. Professed religion while young, joined the Methodist Church and lived a faithful member, always ready to perform every duty that the Lord enjoined upon him. A few years ago he sought and obtained the blessing of sanctification, which he lived and enjoyed until his death. His health had been failing him for two years, and for several days previous to his death had not lain down, his only rest being found in the rocking chair. Dropsy was the fatal disease, and all was done for him that loving hands could do. But the Master, whom he had served so long, called, and he, willing to obey, bid farewell to his loving family and friends; and calmly passed away. In all of his suffering he still wore that bright, cheerful face—his very expression showed that his well-spent life must come to an end, and that he would soon be with loved ones gone before. He was all that a husband and a father could be, and as a Christian none could excel him. It seemed that his mission here was only for the glory of God. He leaves a wife, four sons, and one daughter to weep because he is with them no more. That

once bright and happy home, but now a lonely one, is darkened by the clouds of sorrow which will come to every home, and we must all bow in submission to the will of God, who doeth all things well. Uncle Elijah is with us no more, and there are many vacant places which no one else can fill, especially around the family altar, where his voice has so often been heard, and was as regular as the night and morning; but his voice we hear no more. While it has been God's will to take from us our beloved brother, may we as believing children—as we climb the path of duty and faith—press forward, determined to do the work we see fit before us, and if we follow in the foot-steps of our departed brother we will meet in that great beyond where parting is no more.

Sad it is for us indeed,
For one to be taken that we greatly need,
But sleep on, brother, and take thy rest,
For the Lord was the one who loved you best.

MRS. SALLIE L. LONEY,
McHENRY, KY.

BANKS.—Frank Banks, the subject of this sketch, was born March 6, 1880, and died August 28, 1897, passing into eternity and in the presence of God with scarcely a minute's notice. However, he had solved the great problem of life, and had found peace with his God. Two weeks I believe, almost to the day, before he met his tragic end he had gone to the altar of repentance, and had been graciously saved, and bore public testimony to it, notwithstanding jibes and sneers from former companions. Probably Bros. Robinson, Oney and Mann will remember his conversion as it took place in their revival on Lacy Creek. His life was said to have been so completely changed that no one doubted his conversion, and when they heard that Frank had been killed by the discharge of his own gun while squirrel hunting, they thought him ready to meet his God. The writer preached his funeral to a large crowd of relatives and friends, showing the regard and esteem in which he was held. He leaves a mother to mourn his irreparable loss, and we believe a mother who one day will be joined with her dear boy again on the banks of sweet deliverance. May the Lord bless, comfort and lead her. JAS R. WORD.

CRAWFORD.—In memory of Mrs. C. W. Crawford, who died at her home, April 20th, 1898. Our loved Lela has gone. She sleeps beneath the cold grave. No trace of the suffering she so patiently endured. Farewell, dearest Lela, when death comes may it find us ready, and in that bright home we will meet to part no more. Dear ones, the Bible tells us that all who in Christ die, with Him shall have a home in mansions over there.

ONE WHO LOVED HER, A.
TEXARKANA, TEXAS.

KOON.—Died at her home near Hallville, Texas, April 20, 1898, Mollie Koon. She was converted August, 1887, sanctified August, 1892, received the Holy Ghost and fire in October, 1897, at Hazelton, Texas. While I was preaching she was sitting at the organ, when the fire fell on her. She jumped up and said: "Brother Curry, you preach too long; I want to tell what the Lord has done for me." She preached at least half an hour. Souls were converted under her preaching that day. She afterward played for me at Big Sandy, Texas, where God blessed her singing. She is now singing on the other shore. I will say to the loved ones, weep not for Mollie; I believe she is in the arms of Jesus.

W. T. CURRIE.

BOSWELL.—Jennie Elizabeth Boswell was born July 19 h, 1868, departed this life April 13th, '93. Age, about twenty-one months. This, the only

child living of Rev. Geo. W. Boswell, of the New Columbus circuit; Kentucky Conference, just slipped away the other day to a more beautiful land and brighter of me than this. She is not dead, but is now living forevermore. That much dreaded disease, membranous croup, did the work. But thank God, there is no sickness in heaven. Some will say, why this waste of life? This life and all others just like it are not wasted. They have accomplished their mission and are now enjoying their fruitage. Nearly one-third of earth's inhabitants leave it in their infantile state. But earth is blessed by these little messengers. Our homes are the richer thereby. Many a father and mother have been brought to God through beckoning hands from the skies. To these parents we would say: "Jennie is not dead, but liveth forevermore. She can not come to you, but you can go to her." C. E. BOSWELL,
"As bound with them."

After a Hard Day's Work

Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

KREBS, I. T.—Bro. A. W. Rodgers and myself leave to-day for other engagements. We have been in Krebs just eight days; have held two services each week day and three on Sunday, resulting in ninety conversions, four sanctifications and one hundred and fifty being anointed for healing. The meeting will be continued by the pastors of the two Methodist churches, Revs. J. H. Godfrey, of M. E. Church, South, and Wilson Perry, of the M. E. Church. We go to Oklahoma for our next meeting. Yours saved, sanctified and kept,

RICHARD K. HIGGINS.

WILMORE, KY.—Our third quarterly meeting has just been held. The Presiding Elder was present, holding Quarterly Conference. The preaching was done by Revs. Hills, of Oberlin, Ohio, and Lewis Powell, of Nashville, Tennessee; the occasion being the Commencement of Asbury College.



Moralists may prate, and doctors prose, and science shout from the house-top, but just so long as the birds sing and the flowers bloom, and a maiden's lips are cherry-red, and a young man's eyes look love, just so long the lads and lassies will kiss—and kiss again.

And where, good men, is the harm if the kissers and kissees be healthy, and true love stands sponsor. It is only when ill-health has blasted the sweet cleanliness of youth that death lurks upon its lips. The deadly germs of dread consumption are as harmless as June-time butterflies to the young man or woman who is thoroughly clean, sweet and healthy in every fiber and tissue. The germs of disease only attack that which is already partly decayed.

There is a great medicine that is a sure and certain protection against all germs and a speedy cure for all germ diseases. It is Dr. Pierce's Golden Medical Discovery. It gives youthful zest to the appetite. It corrects all faults of the digestion. It aids assimilation. It fills the blood with the vital, life-giving elements of the food. It builds sweet, clean, healthy tissues in every part of the body. It drives out all disease germs. It cures 98 per cent. of all cases of bronchial, throat and lung affections if taken in time. All good medicine dealers sell it, and have nothing "just as good."

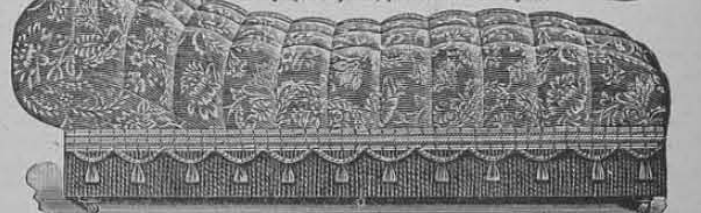
Mr. Jos. Henderson Dirblun, of 54 Josephine Street, New Orleans, La., writes: "I was ailing for some two years, suffering from dyspepsia, a tired feeling, and loss of energy and appetite. I tried one bottle of Dr. Pierce's Golden Medical Discovery and found great relief. I took two more bottles, three in all, and was cured of the 'Pellets' when I was in good health again. I recommend Dr. Pierce's Golden Medical Discovery to do all that it is claimed to do."

A man or woman who neglects constipation suffers from slow poisoning. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them. No other pills are "just as good."

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To advertise our victorious plan of selling furniture from factory to fireside, we give absolutely free with every couch, as shown below, an elegant quadruple silver-plated teapot, guaranteed to be worth \$5.00 and to wear for ten years. A certificate of warranty, signed by the manufacturer, accompanies each teapot.

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"Not to take a cure for an otherwise fatal disease is to commit suicide."



If you suffer from Fits, Epilepsy, St. Vitus' Dance, Vertigo, etc., have children or relatives that do so, or know people that are afflicted, My New Discovery, EPILEPTICIDE, will cure them, and all you are asked to do is to send for a Free Bottle and to try it. I am quite prepared to abide by the result. It has cured thousands where everything else has failed. Please give name, postoffice and express address.

W. H. MAY, M. D., May Laboratory, 96 Pine St., New York City, U. S. A.

The preaching was done in a masterly manner with the unction of the Holy Ghost. Some souls were sanctified during the Commencement exercises. The literary entertainments were of a high order, showing that the training at Asbury College this year has been thorough. The graduating class of seven—two young ladies and five young men—will compare favorably with an equal number in any College in the State. The orations indicated not only a thorough preparation for the occasion, but a well defined knowledge of the College course through which they have passed. These young preachers will be acceptable in any part of the State or country. So much for Asbury College and Commencement.

The Wilmore circuit is doing good work, and we have every reason to be encouraged. Souls are frequently sanctified at our regular services. I think the work will make a good showing financially at the end of the year. God bless the HERALD. Pray for us.

E. C. SAVAGE, P. C.

Letter From a Preacher's Wife

BOSSBURG, STEVENS COUNTY, WASH.
Dr. D. M. Bye, Indianapolis, Ind :

DEAR DOCTOR—I have delayed some time in sending in my testimonial, as I have been waiting to see how the place was going to heal up; so I am now ready to recommend to the world your wonderful Oil treatment.

Three years ago I noticed a small lump coming in my right breast, and I called in our family doctor, who informed me that it was a tumorous cancer coming, so I began doctoring at once, but all the doctors failed to help me, and the best doctors of this country gave me up to die, when I heard of Dr. D. M. Bye's wonderful Oil treatment, and of him being a man who had great faith in God, so I resolved to try him. He has taken the cancer all out, and it was so large that it took the whole breast off, but, praise God, the cancer is gone and the place is healed up nicely.

Suffering ones, do not be afraid to try Dr. D. M. Bye's wonderful Oil treatment; and any one wishing further

information regarding this case can get it by writing to me.

May 16, 1897. MRS. C. E. BALTEZORE.

P. S.—And the minister adds the following: MY DEAR BROTHER—We will send a big recommendation for you throughout the country, and I shall go to preaching again, and I will recommend you from the pulpit. So may God bless your good labor, and the loving arms of Jesus ever embrace you, is our prayer.

Your brother in Christ,
Rev. M. L. BALTEZORE.

Evangelist J. M. Wilson's Texas camp-meeting slate: Gordon, Tex., August 5-15; Sidney, Tex.; tabernacle meeting, August 22—.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898.

A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Dont Fall

To order a sample of Tears and Triumphs No. 2 for examination, thousands testify to its merit. It can't be beat for camp meeting use, and other revival services. Single copy post paid 25cents; see doz. rates, order of the PENTECOSTAL PUB. Co. Louisville, Ky.

Price has been reduced on the original old fashioned Dobbins' Electric Soap, so that it can now be bought at 3 cents a bar, two bars for 15 cents. Quality same as for last 33 years, "BEST OF ALL," ask your grocer for it.

OPIUM and Whiskey Habits cured. Write B. M. WOOLLEY, M. D., Atlanta, Ga.

Millinery Parlors and Purchasing Agency.

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Mrs. A. Shaw,

3026 Portland Ave., Louisville, Ky.
Reference: Editors of this paper

CONGLETON, KY. — Dear HERALD: Please say to your many readers, they are invited to attend the holiness convention, to be held at Beech Grove, June 9, for the conversion of sinners, and sanctification of believers. Any one coming on the L. & N. Railroad will get off at Seebree. Please drop us a card and we will meet you with conveyance, as it is ten miles from Seebree. If you can, come on Friday for we will be there with conveyance. If you come by way of boat (Green River) get off at Wrightsburg, and you will find conveyance any day, free of charge, also free from Seebree on Friday or any day you may drop us a card to meet you. There will be plenty of homes. Come praying for the victory for it is needed.

Respectfully,
B. L. PATTERSON.

DEWEY

Chew or smoke tobacco? If do we, why not stop? Why pay out money to gratify an unnatural appetite? It is a filthy, expensive habit. You can quit right off with the use of Rose Tobacco Cure. It is perfectly harmless and a cheap, pleasant, absolute cure for the tobacco habit in all its forms. It will only cost what you would pay out for this weed in less than a month to abandon its use entirely. This would surely be a good investment. Try it. We will mail you remedy upon receipt of price, \$1.00. PICKETT PUBLISHING CO.

LOUISVILLE, KY.

CLINGHAM, KY. — Ever since the meeting held at Stark, by Brother W. J. Harney, the revival power has been rolling through old Elliott County, and the fire is still falling at every meeting. Sou's are sweeping into the kingdom. I have witnessed the sanctification of about twenty-five souls. Opposition is strong but holiness is planted to stay. Glory!

S. L. PORTER.

Givenaway Song Books if you order this week, see PICKETT PUBLISHING CO. "Ad" page 10

Rev. H. C. Morrison's Slate.

Woodstock, Canada, July 3-13
Douglas, Mass. July 15-25
Portsmouth, R. I. July 29-August 8
Vicent Springs, near Myer, Tenn. August 1-21
Uba Springs, Tenn., August 23-September 1.

Terrell, Texas, September 3-13.
Rater, Texas, September 15-25.
If there are any mistakes in the above dates, will the Secretaries of Camp-meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

New Sleeping Car Route to Detroit.

Commencing about May 30th, Sleeping Cars will run from Louisville over Pennsylvania Lines via Indianapolis, Richmond and Dayton, thence over C. & H. & D. Ry through Toledo and Michigan Central Ry. to Detroit without change. For particulars apply to C. H. HAGERTY, D. P. Agt., Louisville, Ky.

Evangelist John Norberry's Slate.

Lowell, Mass. May 21-July 14
Douglass, Mass. July 15-25
Rock, Mass. July 26-August 1
Portsmouth, R. I. August 2-21
Home address, 481 Halsey Street Brooklyn, N. Y.

EVANGELISTS' SLATES

R. M. Guy's home address, Meridian, Miss., and his slate: Crain, Miss., Camp, July 9-18; Marshville, La., Camp, July 21-30; Ebenezer, La., Camp, August 2-11.

E. S. Dunham, Central Ohio Conference, Evangelist, Delaware, O. Mitchell, Iowa, June 9-19, Camp Meeting; Oakley, Kan., June 23 July 3, Holiness Association Camp; Denton, Tex., July 7-17, Texas Holiness Camp; New Freedom, Pa., July 21-31, Summit Grove Camp; Emory Grove, Md., (P. O.) Aug. 1-7, Emory Grove Camp; St. Joseph, Mo., Aug. 11-21, P. E. Dist. Camp; Claridon, O., Aug., 25 Sept. 4, Camp near Marion. Some dates previous to above open if spoken for quickly; also open after September 4th.

A Glass Pitcher and three glass tumblers Stand in Bold, Beautiful form at the head of an advertisement in another part of this paper. They will be given as a present to the Women Subscribers of the PENTECOSTAL HERALD who buy one pound of Belle Baking Powder (guaranteed by the owner to be absolutely pure). It is well known the expense of shipping to individual buyers would be too great, therefore the firm give a beautiful Decorated Tea or Dinner set, or watch, or dining chairs, or, if money is preferred, cash to any lady who gets up a club of 24 or more persons. Each person paying 40 cents for a pound of Belle Baking Powder gets the Glass Pitcher and three Tumblers absolutely free. No money is asked until you get everything the offer calls for, freight prepaid. The firm are known to be doing an enormous business and are considered perfectly reliable. It is certainly a remarkable offer which enables a lady to get Free a handsome Glass Pitcher and Three Glass Tumblers to match.

WILL all those who intend attending District Conference at Bowling Green, Ky., June 14-16, please send in their names to Rev. W. B. Burton, so that homes may be provided?

HARVEST time for agents! Don't miss this opportunity to make money. You can 'sell' the "Life and Work of Wm. E. Gladstone." Fine silk cloth, \$1.75, half morocco, \$2.00. PICKETT PUBLISHING CO., Louisville, Ky.



DR. BELL'S Pine-Tar-Honey

As the bell-buoy enables the mariner to avoid sunken rocks and shoals, so Dr. Bell's Pine-Tar-Honey wards off the serious consequences of a cough neglected. It stops the cough and cures the cause.

"I was seriously affected with a cough for 25 years. Paid hundreds of dollars to doctors and for medicine, but everything failed until I tried Dr. Bell's Pine-Tar-Honey. This wonderful remedy saved my life."

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DR. BELL'S Pine-Tar-Honey

is a guaranteed cure for all throat, lung and chest troubles, including asthma, bronchitis, La. Grippe, whooping cough, croup. All druggists—25c. We \$1 bottle or sent upon receipt of price by The E. E. Satterberg Medicine Co., Easton, Ky.

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John B. Castleman.

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The Most Popular Book of the Century.

Size 8x10 inches, nearly 500 pages, beautifully illustrated. Retail price, Cloth, \$2; Half-Morocco, \$2.75; De Luxe Edition, \$3.75. Sent postpaid on receipt of price.

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One agent sold 101 books in three days, another 283 in one week. A million copies will be sold. \$4 to \$25 per day easily made selling this book. Experience not necessary; most liberal terms; credit given; freight paid; circulars and terms free. Send 50 cents to-day for full outfit.

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TO INTRODUCE \$1.00

our swell 98 models early, we will, for the next 30 days ship a SAMPLE WHEEL, C. O. D. to any address, upon receipt of \$1.00.

We offer SPLITTING CHANCE to a good agent in each town. You have choice of CASH, the FREE USE of a sample wheel, or OUTRIGHT GIFT of one or more wheels, according to nature of work done for us.

INTRODUCTION PRICES.

SIBERIAN 1 1/4 in. tubing, flush joints, 2 piece cranks, M. & W. tires	\$29.00
COSSACK 1 1/8 in. tubing 2 piece cranks, Morgan & Wright tires	24.00
KLONDIKE 1 1/8 in. tubing 3 piece cranks, New Brunswick tires	19.00

Any color, style, gear, height frame wanted.

'97 and '96 MODELS, various makes and styles.....\$12.00 to 16.00
WHEELS, slightly used, modern types.....8.00 to 15.00

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Saint Louis, Missouri.
R. T. G. MATTHEWS, S. T. A.,
20 W. Main St., Louisville, Ky.

COVINGTON, TEX.—I have been reading your paper for some months. Being too poor to subscribe, a friend let me have his every week. How I long for the week to pass to get it. I am longing and hungering for the experience of entire sanctification. I spent one day at the holiness camp ground at Waco last year, and heard it preached, and if we could only get someone to come to this place and preach it. I know the Lord would bless it in the salvation of many souls. This is a little town about nine miles distance from the railroad. Before starting to write this, I looked over the list of holiness evangelists. I see there are eleven in Texas. Could not some of these brethren come here and start a meeting? The Methodists have a large church, and the Christian Church has one but hardly ever use it. My own denomination (Baptist) has no building here. I do believe if we could have such preaching here as I heard at Waco, that hundreds that are now in darkness would be saved. I am praying the Lord to send one of those evangelists here. If any one of them reads this, and feels the Lord wants him, I hope he will come in the Lord's name, praying and looking for victory.

Respectfully,
T. J. STONE.

Free! Free! Free!

Tears and Triumphs No. 2. See page 10.

PICKETT PUBLISHING CO.

THE Second Annual Encampment of the South Louisiana Holiness Association will convene at the new camp-grounds of Lake Arthur, La., July 20-31. Rev. H. B. Cockrill, evangelist in charge. Rev. Martin Herbert in charge of French services.

E. C. BRUNER, Sect.

We have before us a copy of "Little Lights for Little Folks—Children's Songs," published by Charlie D. Tillman, Atlanta, Kansas City, and Cincinnati. In looking over these songs we are impressed with their beauty and simplicity, and we believe that this little book will awaken a new interest in Sunday-school work among the little fellows. We learn that Sunday-schools who have a supply of other song books are supplementing their singing with this work, as even the older ones enjoy the bright, catchy songs. It is published in round and shaped notes. Mr. Tillman is selling quantities at 10 cents, or one copy as sample to primary teachers at same price. We don't think you can go wrong in getting a supply of this book.

Special for this week only. See what we say on the tenth page.

PICKETT PUBLISHING CO.

AUCILLA, FLA.—I praise God that He redeemed me from sin by the blood of Jesus, and for full and free salvation that keeps me free each day, makes me love all God's people so that I want all to be saved in Jesus. Oh, His precious blood abides with me continually! When I moved here the devil tried hard to convince me that I could not enjoy my religion. I was a Methodist, and the neighborhood Baptist, but glory to God, we are holding a ladies' prayer-meeting together, also Sunday-school and Bible class in love and unity of the Spirit, and I feel just as happy with them as the Methodists, for God's elect is the pure in heart in all churches. Oh, how sweet it is to follow Jesus all the way, to do, and say, and be, what He wants us to be! It is my determination to serve the dear Lord as long as I live. He teaches me precious lessons each day. I have learned to rejoice over trials and temptations. Satan is busy at work. Glory to God, we have a shield of faith that will resist all the fiery darts of the enemy! To God be all the glory and praise.

ELLA NALLEY.

Elijah P. Brown, better known as "the Ram's Horn Man," by reason of his having been the founder and editor of that paper, and whose pointed sayings and witty paragraphs have been so widely quoted, has recently severed his connection with it. He is preparing some of his writings for publication in book form, and will devote a part of his time to lecturing.

OAK, TEX.—We wish to say to the many readers of your paper that there will be a holiness camp meeting held on Oak Branch, beginning July 19th, and will continue ten days from date, conducted by J. A. Murphree, of Waco, Tex., and also W. F. Jeffries, R. A. Thompson and others. Everybody invited. Come expecting victory.

W. E. ELLIS.

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has gladdened the hearts of over 30000 people in a few months, send us an order. PENTECOSTAL PUB. CO.

SALVATION TRACTS. Blessed are they that sow beside all waters.—Bible.

Two-Page Tracts, Pink Paper, Various Authors.

Titles of a few are: "Saved or Lost," "Traveling to Eternity," "Yes, He Means You," "How to Be Saved," "Why We Should Come to Jesus." Also some stirring temperance tracts.

Oh, who will help to sow the seed That lost and guilty sinners need?

See Pages, 20 Cts.; 150 Pages, 10c.

Address, Rev. A. W. Orwig,

265 Woodland Avenue, Cleveland, Ohio.

Tracts are all good.—Editors "Herald."

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Milton, M.	" 16
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Evangelist A. C. Bane's Camp Meeting Calendar.

Abilene, Texas July 4-14; Poetry, Texas, July 14-24; Scottsville, Texas, July 26-August 5; Greenville, Texas, August 5-15; Hughes Springs, Texas, August 17-26; Dublin Texas, August 26-September 4th.

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OF THE

Scottsville, Tex., Holiness Camp-Meeting.

July 26 to Aug. 5, 1898.

Announcement:

In making this, the twelfth announcement, the Board of Managers extend a cordial greeting to all lovers of Scriptural Holiness, and extend a pressing invitation to attend this mid-summer camp. We assure you a Christian reception, and everything will be done to make your stay with us both pleasant and profitable. For years this noted camp has been the rendezvous of thousands, the pioneer of the Holiness Revival in the South. We are pleased to state that the outlook is good for a Great Religious Gathering.

Workers:

Rev. A. C. Bane, of the Pacific Coast, and Rev. E. F. Walker, of Greencastle, Ind., will attend; other noted ministers and workers will be with us. This of course, includes Dr. W. B. Godbey and his Greek Testament. Let much prayer be made that the power of the Holy Spirit may rest upon these workers.

Warning:

The times are auspicious and the signs are ominous. "The sound of a going is heard in the tops of the mulberry trees." The hand of God is moving rapidly on the checker-board of the nations. The converging rays of history and of prophecy point to these days--THE SON OF MAN IS COMING!

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That we may humbly contribute to God's glory and do good to the souls and bodies of men, we invite you to this Annual Feast. For years the banner, "HOLINESS UNTO THE LORD," has been the motto of this Camp. Our one object, one desire, is the conviction of sinners, the conversion of mourners, the reclaiming of backsliders and the Sanctification of believers. Pray for a mighty out-pouring of the Holy Spirit upon the people.

Particulars:

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Object:—The object of this meeting is to glorify God, get sinners saved, backsliders reclaimed, and believers sanctified wholly.—I. Thess. 5:23.

All denominations are invited to participate.

Time.—The meeting begins June 23, and concludes July 3, 1898.

Workers.—Rev. H. G. Scudday, of Tyler, Texas, and others are expected to lead in the meeting. All ministers and workers are especially invited to attend and help.

Why you should attend this camp.—It is to be held at the capital of the "Lone Star State," and your presence is needed to help establish a strong center of the holiness movement here. People visit here from all parts of Texas and other States, and here is where we need you; and as the time is short, you can't afford to delay, so decide at once to come, and begin at once to make necessary preparations. For further information address

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Our new 36 models early, we will for the next 30 days ship a sample wheel, C. O. D. to any address, upon receipt of \$1.00. We offer splendid chance to a good agent in each town. You have choice of Cash, the FREE USE of a sample wheel, or Outright Gift of one or more wheels, according to nature of work done for us.
INTRODUCTION PRICES.
VICTORIAN 14-in. riding, Best price, 1-pc. wheels \$20.
CONTRACT 14-in. riding, 2-pc. wheels, \$25.
KIDNEY 14-in. riding, 2-pc. wheels, \$25.
Any color, style, gear, height frame wanted.
\$1 and \$2 models, various makes and styles \$25 to \$35.
Wheels, slightly used, modern types, \$8 to \$12.
ART CATALOGUE FREE. SECURE AGENCY AT ONCE.
Meade Cycle Co. 131 Ave F Chicago, Ill.

Holiness Camp-Meetings in Texas.

Denton, July 7-17, Dunham, Scuddy and Pickett.
 Tyson, Hill Co., July 8-17, Murphree and Pardo.
 Bellevue, Clay Co., July 8-18, Averill and others.
 Poetry, Kaufman Co., July 14-24, Bane and Walker.
 Scattville, July 26 to August 4, Bane and Walker.
 Bates, Denton Co., July 20-31, Pickett and Averill.
 Sunset, Montague Co., August 2-12, Hudson, Band, Rogers and Averill.
 Greenville, August 5-15, Bane and Walker.
 Waco, August 9-19.
 Hughes Springs, August 16-26, Bane and Walker.
 Dublin, August 20 to September 4, Bane and Huckabee.

Tears and Triumphs No. 2

The best song book published for Camp meetings, send us your order now, state whether round or shape notes are desired.

PENTECOSTAL PUB. CO.
 Louisville Ky.

Rev. B. Freeland

Home address, Midlothian, Tex., and his slate:
 Durango, Tex May 27, to June 14
 Belton, Tex, June 15-30
 Summer's Mill, Tex, July 1-10
 Midway, Tex, P O address Belton, July 14-25
 Miller Springs, Tex, P O address Belton, July 27, to August 7
 Heidenheimer, Tex, Aug 13-21.

BEARD.—We have been here six days in a meeting with Bro. Fizer. God bares His arm every service. Seven additions last night and a number, we believe, were added to the kingdom of God. You who read this, breathe a prayer to God for us. LEONIDAS ROBINSON.

Summer Slate.

Evangelist B S Taylor, Des Moines, Ia Rib Lake, Wisconsin, June 4.
 Crawford County Ass'n, Ia, June 24
 Mahaffy, Penn, July 29
 Woodbury, Co, Ia Ass'n, Aug 26
 Marion Co Ia Ass'n, Sept 6
 Above each ten days Hope also to attend a few days at —
 Richmond, Me, August 9
 Douglas, Mass, July 14
 Have a new Tabernacle in good shape, 40x60 Parties desiring dates not taken as above address soon, if your date is not given in this slate

Notice.

Let all the candidates for license to preach in the Covington District meet the committee at Ghent, Ky., June 7th at 9 a. m. C. F. ONEY, Chairman.
 COVINGTON, KY.

FRESNO, CAL. — I preached eight days in Sister Ferguson's Peniel Mission in Fresno, Cal., and witnessed spiritual power after the Pentecostal demonstrations, Sisters Sawyer, Harris and Ashe in charge. Sister Ferguson has about seventy-five women and a number of men preaching the pentecostal gospel in the cities of the North Hemisphere, without salaries, supported like the prophets and apostles. In this way the world is to be evangelized and prepared for the coming of the Lord. Pray for the Peniel Missions. W. B. GODBEY.

FREE! FREE!!

NO OPIATES.

Send two-cent stamp for sample of a remedy that has cured thousands of cases of Diarrhoea, Cholera Infantum, Summer Complaint, etc., in my private practice of over twenty-five years. It cures when all other remedies fail. Address Dr. J. P. Baird, No. 266 Wright St. Greenville, Texas. \$9t52

The Glass Pitcher and Three Tumblers given with each pound of Belle Baking Powder by The Pure Food Co., of Cincinnati, are handsome specimens of a great Glass Manufactures output, and they will fully meet the expectations of anybody who gets them. No such expensive outlay could be made if it were not for the fact that many thousands of pounds of Belle Baking Powder will be sold to them, who for the sake of getting the beautiful Pitcher and Tumbler try it once.

The Tea or Dinner sets are exquisite productions of one of the most reliable makers of chinaware in the United States. The furniture, watches and every chain are products of the best manufactures. In fact we do not hesitate to assure you that they will fully meet your best expectations, and we guarantee that everything we send will give full satisfaction and be even better than you anticipate.

REMEMBER, we deliver you the Glass Pitcher and Three Tumblers and Baking Powder or other Presents all Freight charges Prepaid, right to your town! We give you 10 days' time after getting the goods to deliver them, collect and remit to us. Can we do more to show that we have the utmost confidence in the honesty and integrity of the PENTECOSTAL HERALD readers, and a positive knowledge that everything we send will give perfect satisfaction.

The securing by you of these handsome and useful articles will be but the beginning of furnishing your house complete, including Bed Room and Library Furniture, and numerous other Useful Articles, WITHOUT A DIME of your money invested. Or, if you prefer, we will give you ample and steady employment, and PAY you CASH for your time and successful attention to our business interests in your division of territory. Our Standing and Reliability cannot be questioned, for we are indorsed by the Banks, Commercial Agencies, Business Men and prominent City Officials. Besides, our foods are celebrated for Purity.

A Dandy Thing for Our Readers to Sell.

Why be idle when you can make lots of money acting as our agent right in your neighborhood? We have one of the greatest inventions of the present day, in the nature of a lightning butter maker, and it is the easiest thing on earth to sell. It makes butter in two minutes, and the color is yellow as gold. The churn is easily operated, just fasten it to the kitchen table and turn the wheel. In two minutes you have nice butter, and by using our churn you get considerable more from the same amount of cream than with the old fashioned churns. Every farmer who sees our "lightning butter maker" work, buys one at once. Anyone can make \$25 a week selling them. We will mail particulars and testimonials from those who use it to anyone who will write us at once. We will give full instructions how to use the churn and give you a start in the direction to make money. Address Dept. 127, W. H. Baird & Co., Station A, Pittsburg, Pa.

Wanted.

The name and address of every Christian in the world to organize the Christian League. Address Secretary, Post Office Box 1496, New York City.

SLAUGHTERVILLE, KY. — We helped Rev. P. C. Duvall, P. C., in a meeting at Hebron, five miles west of Hopkinsville. The meeting closed Sunday night, May 22. Several were blessed. Six joined the church, and more will follow. Many were praying for the power of God. J. J. SMITH.

Bargain on page 10. Read "Ad" of PICKETT PUBLISHING Co. Order now or you will lose.

PISO'S CURE FOR
 CURES WHERE ALL ELSE FAILS.
 Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
 CONSUMPTION

Read This: If the Baking Powder and Glassware are not what we claim for them, Don't keep them, but send back.



GIVEN AWAY
 THIS GLASS Pitcher and 3 Tumblers
 To Match, TO EVERY LADY
 Subscriber OF THE Pentecostal Herald

THIS Glassware is made by one of the most reliable makers of Glassware in this country.

With the determination we have always had of making our BELLE the most famous of any BAKING POWDER, and for the purpose of creating a greater demand than ever, we now present FOUR PROPOSALS to the Women Subscribers of this paper.

1. We give to any woman who sells 24 lbs. Belle Baking Powder at 40c per pound (total \$9.60), a 56-piece decorated Tea Set, or a handsome oak Rocking Chair, leather seat, also Pitcher & 3 Tumblers free to each purchaser.
2. We give to any woman who sells 36 lbs. Belle Baking Powder at 40c per lb. (total \$14.40), 6 solid oak, open cane-seat Dining Chairs, or a handsome 72-piece Dinner Set, also Pitcher & 3 Tumblers free to each purchaser.
3. We give to any woman who sells 48 lbs. Belle Baking Powder at 40c per pound (total \$19.20), a Gold filled Watch, or a handsome 100-piece Dinner Set, also the Pitcher and Three Tumblers free to each purchaser.
4. We give to any woman who sells 60 lbs. Belle Baking Powder at 40c per lb. (total \$24.00), a 112-piece Dinner Set, or a solid oak Easy Chair and 6 Dining Chairs to match, also Pitcher & 3 Tumblers free to each purchaser.

WE PREPAY THE FREIGHT (except to far-distant points) on everything! Samples are unnecessary, as all our goods are guaranteed. But if you must have a sample send 40c and say you will pay the Express charges and we will send sample. We do not pay Express charges on Samples.

What We Send You.

As a Sample Illustration from Proposal 1, the lady ordering will receive:
 24 lbs. BELLE BAKING POWDER,
 24 Glass Pitchers,
 72 Glass Tumblers,
 and a choice of either a
 56-piece TEA SET or a ROCKING CHAIR as her Premium.

We to Pay Freight and allow 10 days to deliver, collect and remit to us \$9.60

AS SOON as you read this advertisement, send us your Name and Address.

Waiting until you accept, while waiting for full instructions, sell BELLE Baking Powder to every one you know and others. You will soon earn a Premium. (Send it in a few hours.)

If you wish to Avoid Delay, may take orders at once for 24, 36, 48 or 60 lbs. Belle Baking Powder. Write the name of each purchaser with pen and ink, and mention that you are a reader of the Pentecostal Herald.

able business man state that your integrity may be relied on in these transactions. On receipt of this, we will promptly ship the TEA or DINNER SET, PITCHERS and TUMBLERS, CHAIRS or WATCHES and the BAKING POWDER. FREIGHT PREPAID, and give you 10 days' time to pay us.

THE PURE FOOD CO. - 222 Main St. - CINCINNATI, OHIO.

Also have your Pastor, Postmaster, Banker, or some reliable business man state that your integrity may be relied on in these transactions. On receipt of this, we will promptly ship the TEA or DINNER SET, PITCHERS and TUMBLERS, CHAIRS or WATCHES and the BAKING POWDER. FREIGHT PREPAID, and give you 10 days' time to pay us.

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THE PURE FOOD CO. - 222 Main St. - CINCINNATI, OHIO.

Wonderful! Wonderful! Stuttering Cured.

Rev. G. W. Randolph, the great voice trainer, is located in Louisville. He has rooms at the Capital Hotel, East Market street, where he is curing many stutters. Some stutters come one thousand miles for treatment, while others are cured by mail.

We know Brother Randolph personally. He is endorsed by Gov. J. M. Stone, Hon. Dan'l Coleman, Huntsville, Ala., and many preachers and doctors.

We have just seen a letter from our old friend, C. W. Durham, of Moorefield, Ky. He brought his son to Bro. Randolph's Voice School, and he cured him of stuttering in a few days. We saw his son and heard him talk, and we were amazed at the cure performed. Let all stutters confer with Bro. Randolph and get cured.

Salesman Wanted.—\$100 to \$125 per month and expenses. Staple line, position permanent, pleasant and desirable. Address, with stamp, SEYMOUR-WHITNEY Co., T. 166. Chicago. tf

T. C. White,

WHOLESALE

Fruits and Produce,

And Dealer in

Foreign Fruits, Nuts, &c.

NORFOLK, VA.

Also handle produce on commission. The above firm is perfectly reliable.—HERALD.

Tracts Printed at Pentecostal Herald Office.

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL, Editors.

LOUISVILLE, KY., JUNE 8, 1898.

Volume 10, No. 23.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.

REV. W. E. ARNOLD, Office Editor and Business M'gr.

"HELP JUST A LITTLE."

So nobly and efficiently did our friends stand by us when we made our TEN CENT OFFER a few weeks ago, that we hesitate to tax them further. We are sure, however, they will not object to granting us the small favor we now ask. We are sending to those trial subscribers a remarkably liberal offer to induce them to subscribe for the year. This proposition is so liberal we do not see how any can afford to miss it. We only ask our friends who sent us the lists, to speak to the persons whose names they sent, and encourage them to accept our surprisingly liberal offer. A word fitly spoken will do great good. One sister writes: "The eight weeks for which my pastor has kindly sent me the PENTECOSTAL HERALD have nearly expired, and as I don't want to be without it, I send my yearly subscription for it." Many others will do likewise, especially if encouraged a little by our good friends who have been working for us.

THAT PUBLISHING HOUSE CLAIM.

Much has been said in the public prints concerning the appropriation by Congress of \$288,000 to the Publishing House of the M. E. Church, South, in payment of a claim against the government for the seizure, occupancy and use of the property by the Union Army during the war. We believe the claim was just, and rejoiced that it had at last been granted. For two years the business of the Publishing House was suspended, a large amount of paper and books were seized or destroyed, the machinery used, and the property greatly damaged. It was but right that the Government should recognize the claim and pay for the damage done.

While at the General Conference, however, we got strong intimations of a phase of this matter that chagrined and pained us. We were slow to speak of it for two reasons. First, we have always hesitated about giving publicity to rumors that are damaging to the church; and second, we did not have the data at hand that would enable us to speak with authority. It is true we had information from some high sources, but it was in somewhat scrappy details and some important items were wanting. We could not well write upon the subject until we could get access to the congressional records.

It has been known that some years ago the Agents of the Publishing House agreed with a well-known lobbyist of Nashville, to give him thirty-five per cent. of whatever amount was received, if he would take up the case and secure the payment of the claim. He was to do all the work and to bear all expenses incident to securing the money, and his fee was altogether contingent. According to the statement of one of the bishops, made in our presence, he paid out about \$40,000 before he succeeded in getting this claim allowed. Whether this expenditure was legitimate or not we do not know. If legitimate then it is certainly an expensive business to get justice in the Congress of the United States.

We presume that it was perfectly competent for the Agents of the Publishing House to make such a contract with their attorney. Men can not be expected to do such work for nothing. Nor is thirty-five per cent. a very unreasonable price, inasmuch as a long time must elapse before the money could be secured, much work must be done, and much ex-

pense incurred. As to whether the agents had the right to thus alienate any part of this money, it is a well known principle that any vested fund must protect itself in case of litigation involving the integrity of the fund. We see no objection, either moral or legal, to a reasonable expenditure of a part of the claim, in order to secure its allowance and collection. The agents, however, should have been very careful to restrain their attorney in the employment of any illegitimate methods which would involve the Church as a party to any wrong or doubtful dealings.

But here is the distressing feature about the whole matter. When the case was pending in the Senate, the statement was made that a large part of the allowance was to be paid to the attorney as a fee, and objections were made to allowing the claim if it was to go in this way. This objection we believe to have been impertinent and beneath the dignity of a grave body such as the United States Senate is supposed to be. The Church was not asking the payment of this claim as a charity, neither were the Agents of the Publishing House responsible to the Senate for the manner in which they administered their trust. The only question for the Senate to decide, was that concerning the justice or injustice of the claim. Nevertheless this objection was raised, and most positive assurances were given, based upon information from Barbee and Smith, that there was no truth in the report. But a few quotations from the Records will put the matter clearly before our readers:

"Mr. Tillman: Before the Senator takes his seat, I should like him to tell us what he knows about the disposition of this money, and whether the attorneys are to get any of it."

Mr. Bate: I take pleasure in saying that as I heard such a rumor whispered around yesterday or the day before, I received a dispatch, as also did the chairman of the sub-committee of the Committee on Claims, from Barbee and Smith, who are the head of the concern, stating that there was not a word of truth in the statement that the fund was to be diverted in any such way. A great deal of work has been done about this case, but this is a grand, great church, and the country is full of sympathy for it; and men of intelligence want to see this church sustained; and they think the claim a proper and just one, and that it should be paid.

Mr. Tillman: Then the money is to go to the church, and not to attorneys?

Mr. Bate: It is to go to the church, and it is to become a part of the plant, if I may so speak, and the proceeds of it are to be given over to these unfortunate preachers.

I made the statement fully in the letter, which set forth that some agents here would get a very large percentage of the amount. I knew that was not possible, because they had no authority to make such a bargain. I knew that they had too much discretion to make such a bargain, of course, and I suggested to them that they should give me the statement which they have, and I am satisfied that there is no foundation whatever for the report.

Mr. Pasco: As to the question asked by the Senator from South Carolina [Mr. Tillman], it is proper to say that I heard a rumor that was whispered about the Senate Chamber during the last few days, to the effect that some claim agents would get a very large proportion of this amount. On Saturday last, when I heard that report, I sat down and wrote Messrs. Barbee and Smith. I was thoroughly satisfied that the report had no foundation whatever in fact, but I stated the matter at length to them and stated that I wished to have in my possession a statement from them which I could use either in private conversation or on the floor of the Senate, if necessary; and yesterday morning I got this reply to my letter:

Letter of 5th received. The statement is untrue, and you are hereby authorized to deny it.

Mr. Lodge: I should like to say a word, if I may be permitted. I heard the report that a large portion of this sum was to go to agents, and I had heard it put as high as 40 per cent.

I have no desire to argue the merits of the claim; at the same time I am glad to hear that none of the money is to go to agents; but I think it would be a good plan to add to the bill a proviso, which has been used in many bills of this character, providing that not more than a certain amount shall be paid to any agents for services; and that will protect it. As the object of this bill is to give the money to a charitable and educational purpose, I think it is just as well that it should be guarded and protected; and so I offer the amendment which I send to the desk."

The amendment proposed by Mr. Lodge was as follows:

"PROVIDED, That not more than \$5,000 of the sum hereby appropriated shall be paid to any agent or attorney or any other person for securing the payment of the claim or for any service whatever."

This amendment was voted down upon the ground that Barbee and Smith "have both personally informed him (a member of the House) that no money has been expended and there is no outstanding debt or obligation for any such service," and further, that the amendment would necessitate the return of the bill to the House where it would probably never be considered again.

It was with this understanding that the appropriation was made. But it has been developed by the report of the Book Agents to the General Conference that the sum of \$100,800, or 35 per cent. of the appropriation has been paid to the attorney, and this by agreement made between the Agents of the Publishing House and their attorney many months ago.

It is very clear that the Senate, by intention or otherwise, was deceived, and that it was while acting under this deception that the appropriation was made. The question concerning the fee was raised in the Senate and the most positive assurances were given that there was "no outstanding debt or obligation for any such service." There is now considerable talk of an investigation by Congress into the facts. Under the circumstances it seems to us that the only honorable way is for this money to be placed at the disposal of the Government until the Senate has been informed of the facts and withdraws its objections, or acts in the full light of these facts. We do not, by any means, endorse the sentiment of the bishop referred to above, who said: "What's the use of INVESTIGATING AFTER THE MAN IS DEAD. The money has been paid, and what's the use of raising a fuss about it now?" From the very depths of our soul we repudiate such a sentiment.

Another thing is equally clear: Either Barbee and Smith have been grossly misrepresented, or else another sort of an investigation is in order. They can not afford to let the matter rest where it is, without further explanation.

We believe the Publishing House was entitled to all it received. We do not believe it was right for the Senate to consider what disposition was to be made of the money. If the claim was just, it ought to have been allowed, no matter if every dollar was to be squandered by those who have the fund in hand. But inasmuch as the question was raised and the appropriation made in view of the positive assurance that no part of the fund was to be thus diverted; and as it develops that thirty-five per cent. was to be paid for the services of an attorney, certainly the church cannot afford to keep this money without a further and better understanding with the Senate. She should hasten to wash her hands of the whole business. The Church should be above suspicion, and we can much better afford to be without this money, than to rest under the imputation of having received it by false representations.

♦ CONTRIBUTIONS. ♦

HOLINESS PREACHERS AND HO- LINESS PREACHING.

REV. O. J. MOORE.

It is anything but complimentary to the modern pulpit that the above subject should knock at the door of one's soul and demand serious consideration. It is especially sad that in some sections of our country a holiness preacher among the followers of Wesley, should create a sensation akin to that which we imagine would be produced by a visitor from another planet. If only an occasional minister is preaching holiness, what are the majority of preachers preaching?

It was the original mission of Methodism to spread scriptural holiness over all lands. One would sometimes think in these latter days that it was the mission of Methodist preachers to fight holiness and aid the enemy in keeping the people in bondage to sin. It amounts well nigh to rank heresy in some Methodist quarters, to preach the possibility of an instantaneous deliverance from all sin. The time was when Methodism was itself the "holiness movement." This writer is a Methodist. He believes in the doctrines that have made Methodism such a mighty force in the religious world. He is jealous of the traditions of the fathers. But he cannot ignore the plain fact that all Methodist preachers are not holiness preachers. Therefore it is perfectly legitimate and logical to speak of "holiness preachers" as a distinct class of preachers in the modern church. While the holiness preacher may have to pass through the fire of ecclesiastical ostracism, and more than once be made to feel that he is not wanted, yet away down deep in the heart of the Church there is a profound feeling of the need of holy men in the pulpit. The Church, in many places, is coming to realize that no substitute in the way of upholstered furniture, paid choirs, rich men in the chief seats in the synagogue, or ecclesiastical sheep shearers, can take the place of holy men in the pulpit. It was Mr. Lincoln who said, "You can fool all the people a part of the time and a part of the people all of the time, but you can not fool all the people all the time." There is a hunger in the heart of many churches which ice cream and strawberries, and rose water rhetoric and ribbon-decorated essays cannot satisfy. The real church within the church wants nothing so intensely as holiness preachers and holiness preaching.

There is but one thing absolutely essential to a holiness preacher and that is the experience of a clean heart. The holiness movement needs an occasional great sermon and a few giant preachers, but the great need is a thousand fishermen baptized with the Holy Ghost. No spirit-baptized preacher will undervalue a real mental training, or be criminal in the waste of his time and his opportunities of obtaining a deeper knowledge of the things of God. Holiness and willful ignorance can enter into no partnership. Holiness is not the enemy of true culture, real philosophy or true science; but it is death to false philosophies and unscientific science. It is absolutely essential that the preacher of holiness should not only have had, but should now have, and all the time possess the unmistakable experience of a clean heart. He may preach about holiness before he gets the experience, but he cannot preach holiness until his knowledge of the subject is experimen-

tal. No preacher can preach effectively what he has not experienced. Paul's theology was all experimental. As a rule no preacher can lead his people into a higher life and experience than that which he himself enjoys. The stream can not rise higher than its fountain head. Given an experience of holiness, the preacher must and will preach holiness. If he will let it, it will preach itself. The writer was not twenty minutes in the experience until he was leading those of his people who were hungry, into the green pastures of a holiness gospel.

The holiness preacher will rightly divide the word of truth. He will make a clear distinction between justification and entire sanctification. He will make it plain that entire sanctification is a work wrought by the Holy Ghost instantaneously in the hearts of those who are entirely consecrated to God. He will demonstrate to the people unmistakably, from the Scriptures, from the theological standards of Christendom, from the universal longing in the hearts of the regenerated, from the testimonies of a thousand witnesses and from his own experience, that the experience of perfect love, the baptism of the Holy Ghost, is the heritage of every believer and is ready to be delivered when the conditions are met. But holiness preaching does not end with clear cut definitions and the skillful and courageous use of Scriptural terms, any more than patriotism ends with the display of the flag in the presence of our nation's foes or on national holidays. A true holiness preacher does not preach an occasional sermon on holiness and lecture on the "duty of cultivating flowers in the front yard," or on some other themes less aesthetic as well as less becoming the gospel minister during the long intervals that stretch out like barren wastes between the oases of his ministry. The holiness preacher leads his hearers through all the various and delightful avenues of gospel truth to the "central idea of Christianity" in every sermon he preaches.

This writer has been asked at the close of the sermon what he meant by the "second blessing" when he was not aware that he had mentioned the second blessing. The Holy Ghost preacher will turn the search light of holiness upon every gospel theme and his pulpit will be so ablaze with the shekinah of the divine presence and glory that no one shall need to ask his neighbor what the preacher's attitude is; for holiness will cease to be a matter of attitude and will become a matter of spirit and life, and an all pervasive, illuminating, convincing presence.

People will begin to talk about the holiness preacher before he pronounces the first word in the vocabulary of holiness speech. And this is not a plea for the coward who is afraid to make a liberal and unflinching use of the dialect of the kingdom. The holiness preacher will always say just what he means and will use the best word at his command to express the mind of the Holy Spirit. He will use the Holy Spirit's own language always in preference to the language of theologians who sometimes hide more truth than they express.

Our holiness preachers can be safely trusted with the treatment of such subjects as sin, redemption, Christian ethics, the offices of the Holy Spirit in conviction, regeneration, and sanctification, the second coming of Christ, the judgment, heaven, hell, eternal life, and the everlasting punishment of the wicked. To the holiness preacher the Bible is the veritable Word of God, Jesus Christ is God, the presence of the Holy Ghost to comfort and sanctify is more real than the pres-

ence of a boon companion. The Fatherhood of God and the brotherhood of man are something more than attractive themes for Sunday morning services. These blessed truths are matters of heart experience. Dr. Daniel Steele very truly says: "The Holy Spirit is the conservator of orthodoxy." We would add also that the Holy Spirit is the inspiration of orthodox preaching. Says Dr. Steele: "Church history demonstrates that so long as the church is filled with the Holy Spirit, her grasp of all cardinal Christian truth is firm and unwavering." Mr. Spurgeon once made the remark, "Doubts about the fundamentals of the Gospel exist in certain churches, I am told, to a certain extent. My dear friends, where there is a warm hearted church you do not hear of them. They do not come near—it is too warm. I never saw a fly light on a red hot plate. A heresy in respect to saving truth never yet lighted on a red-hot body of believers." If the discussions in preachers' meetings in the latitude from which this article is written, mean anything, it is about time the so-called orthodox churches were putting up the screens against a terrible swarm of nasty, disease-breeding skepticisms. Let us thank God that none of these filthy flies of agnosticism, will ever light on the red hot furniture of a holiness pulpit.

GREELEY, COLO.

"DON'TS" FOR CHURCH MEMBERS.

REV. S. L. C. COWARD.

Don't wait for your pastor to call to see you; do some calling yourself.

Don't refuse to keep your vow to support the church.

for missionary money; tell him what you will

Don't wait for your pastor to call on you to pay.

Don't talk unkindly to the steward when he calls for your quarterage.

Don't stay from church services for such excuses that would not keep you away from a wedding in church.

Don't start to church at ten minutes past the hour to begin services.

Don't act, when you go to church, like you are sorry you went.

Don't fail to pray before you start to church.

Don't be ashamed to look your pastor in the face while he talks to you.

Don't neglect to thank the preacher if he helps you in his preaching.

Don't think you will spoil your pastor by thanking him for "close preaching."

Don't complain at long sermons when you can listen to a politician three hours or talk about your neighbor half a day.

Don't get mad at public collections when you spend \$25.00 a year for tobacco and useless dress.

Don't think your preacher weak minded because he shouts; better be weak in mind than in soul.

Don't fail to go up and shake hands with the preacher each service.

Don't forget that your preacher eats and wears clothes like other people, and must pay for them.

Don't think you can refuse to pay your preacher and be an honest man.

Don't go ten miles on a rainy day to town and tell your friends you were not able to go to church next day.

Don't think you can sit in church on Sunday and look pious and go home and abuse your wife and children till Sunday comes again.

Don't think your children are too good to do wrong; "all have sinned."

Don't stop till you know you are "regenerated."

YE OLDEN TIMES.

REV. A. WRIGHT.

V.

In 1848 we were all pleasantly located, in the hills of Owen County, Indiana, and the writer hereof was ready to enter upon the greatest campaign of revival that he ever enjoyed, during the whole sixty years of his ministry. That fall, at our last quarterly meeting in September, the elder, Elijah Whitten, said to me, "Brother Wright, we want you this year, where shall we send you?" The young and inexperienced preacher replied, "Send me to this circuit, the Bowl'n Green." "Well, well," he replied, "What do you want with this circuit? it is the poorest one in the Conference." We answered, "That is just the reason why I ask it, it is as low-down as it can go, and if it goes any way it is bound to go up, therefore, if I can do it no good, I can not surely do it any harm." So to Bowling-Green the Elder sent me, and in due time we were on the work preaching salvation and sanctification.

That the reader may have some idea of a circuit fifty years ago, we will give a description of this. The work embraced a part of three counties, Owen, Clay and Green, was ninety-six miles around, and had on it the following preaching places. Bowling Green, Middleburg, Grims, Needy's, Oakgrove, Freedom, Evans', Smith's, He'm's, Poland, Love's, Bridges', Buckskin and Hoosiertown. There were log churches at only two appointments, school house one, county court house one, and ten private houses. These private houses, in nearly every case, had to answer for parlor, kitchen, dining-room, bed room and gospel preaching. There were 200 members, all told, old and young, little and big, males and females. Our first fine revival came on at Oakgrove, during the Christmas holidays, in which fifty souls were converted and added to the church; and some professed the great blessing, as in those days they always did, at all of our protracted meetings. Zzendorism had then been dead one hundred years. I am sorry that some have dug up the old skeleton and are trying to palm it off on some people as a living, gospel truth.

I forgot final report, conversions 500, taken into M. E. Church, 330.

We had good revivals, during the winter and Spring at Evans', Smith's, Poland, Love's, Freedom, Needy's and Grims; making, in the whole, at least 160 conversions. Our greatest meeting for the year came off at the town of Middleburg, in June and July, right in the middle of harvest. We had carried on the meeting from Saturday morning till Monday morning. The pastor was up talking a little before closing the meeting, as he always closed on the third day, unless the fire fell. Just then we heard a great shout up the road, all ran out at the door, and behold! it was a good sister, that had not come to meeting that morning, coming on horseback, the horse in full gallop, the reins dangling on his neck and the dear sister clapping her hands and shouting glory, glory, hallelujah! The horse came to the door and stopped, he knew, you see, where to land this precious burden of happiness. The sister slid down and into the house she flew—all the people following and such a time of hand shaking, kissing and hugging, this writer never saw before. Amen! The meeting that Monday morning closed about three in the afternoon, with many souls saved and some made perfect in love. The leader went on day and night to the end of the second week; that day, on Saturday, James Beeman a Baptist minister, came to preach at his regular monthly

meeting at the Baptist church one mile away, and his people adjourned to our meeting on the Sabbath, I gave the meeting over to him on Monday, so as to go around my work, and left with him, Brother Rankin McClaren, one of our local preachers who had been with me through all the battle. At the end of two weeks, on my return, I found the work had gone on with increasing power. On Sabbath, the 29 h we closed by receiving the members, Methodist eighty-seven, Baptist ninety three, Presbyterians twenty, total two-hundred. We had another revival before the end, at Buckskin, with eighty additions to M. E. Church. Near the close of the year I returned to baptize some at Middleburg, and I said to them, bidding farewell on my horse, "I have labored with you until every child old enough, is converted and in the church. Good bye."

A COLLEGE ON BEULAH HEIGHTS AND ITS COMMENCEMENT.

A. M. HILLS.

Where is it located? What is its name? It is located in the heart of the blue grass region, on the Queen and Crescent Route, ninety nine miles south of Cincinnati, at Wilmore, Ky., and its name is "Asbury College." The college seal has for its inscription "Holiness to the Lord; Industry, Thoroughness, Salvation." And this is the actuating spirit and life-breath of the whole institution.

Rev. Josiah Strong, D D, once said to the writer, "There is more religion to the square yard in Oberlin, Ohio, than in any other spot on the globe." I am sure he would be compelled to reconstruct his opinion if he should visit Wilmore, and Asbury College. Four years' life in Oberlin University as a student, and four years' residence in the town as an evangelist wrings from your correspondent this reluctant admission. Indeed more than a score of years of life in college and university towns, forces the conclusion that Asbury College is entirely unique and unparalleled in its spiritual life. It is doing first class intellectual work on a par with any other young college. But it puts the spiritual domain of man's nature where God put it, at the top, and gives it its proper preeminence, and most careful attention. Hence there is an unceasing effort to get the students not only converted but sanctified, and so filled with the Spirit that they will be prepared to go out and preach and live full salvation.

Seventy-five gave clear testimony to sanctification in one meeting, and of the 160 in attendance last year, thirty testified to having been converted or sanctified during the year. Ten or twelve more were gathered in before commencement was over. The students are saved and taught to go out and save others. Thirty students during the twelve days of vacation last winter, led six hundred to Christ, and many were sanctified.

The president, Rev. J. W. Hughes and his beloved wife, are more than parents to their pupils; and their affection is wondrously reciprocated. Indeed if the pupils keep on loving Mrs. Hughes as they do, they are liable to have her canonized before she dies.

After all the exercises were over, the students and loving teachers went in a body to the train where many were leaving, and instead of splitting the ears with a College yell that would disgrace savages they sang their motto-song, their only college yell.

"We'll go where you want us to go, dear Lord,
Over mountain or plain or sea,
We'll say what you want us to say, dear Lord,
We'll be what you want us to be."

Taen, while waiting for the the train, six persons led in prayer, and several testified to the salvation received the night before. Who shall say that such a college is not built on Beulah Heights, whose students are continually blessed with breezes of heaven and visions of glory? Of the eight who received degrees, five had experienced full salvation, and two are to be foreign missionaries.

Is not this the place to send children for a safe, Christian education? No training elsewhere cheaper, and none so good.

Money is needed to endow a chair of instruction in modern languages, and also to endow a chair for theological instruction, so that, as President Hughes said, "His dear young people may not be tempted to go to some other institution to study for the ministry and there backslide, and lose and unlearn all that he has so carefully taught them." What wise servant of God has money for this blessed institution and the spread of Scriptural holiness?

OBERLIN, OHIO.

HOLINESS.

REV. J. M. JOHNSON.

Holiness is a doctrine. "Be ye holy, for I am holy."—I. Peter 1:16.

Holiness is an experience. "Holy men of God spake as they were moved by the Holy Ghost."—II. Peter 1:21.

Holiness is a qualification for heaven. "Without holiness no man shall see the Lord."—Heb. 12:14.

Some people seem to think that holiness is merely an opinion of men. That it is no sin to disbelieve it. Some appear to be glad to say they do not believe it. Such have not stopped to consider the fearful sin of disbelieving God's Word. Reader, are you guilty of this great soul destroying sin?

Some deny that holiness is possible in this life. They claim that there never has been, is not, and never will be, a holy man on earth. This is a positive denial of the text given above.

Others say they are not holy and never expect to be in this world. And yet they expect to go to heaven when they die. If their theory is true there must be a purgatory to which they go to get holiness. "But," say they, "we are made holy in death," then "he that is dead (physically) is freed from sin." The good Lord deliver us from such folly!

No man can thus ignore the Bible and get to heaven. May the God of the Bible grant unto His servants the voice of a trumpet that they may preach full salvation to every creature under heaven.

HARVILAND, KY.

THE PASTOR.

"Tis not a cause of small import,
The pastor's care demands:
But what might fill an angel's heart,
And filled a Saviour's hands.
They watch for souls, for which the Lord
Did heavenly bliss forego,
For souls that must forever live,
In rapture or in woe."—CHARLES WESLEY.

SAN JOSE, CAL.—I preached a week in San Jose, Cal., in the Watch Mission (Unity). Brother and Sister Byler in charge. I enjoyed the hospitality of Brother and Sister Walker. I found many bright saints in San Jose with whose testimonies I was delighted. I so much desired to stay longer. The Lord was with us in showers of blessings. I love the dear saints at San Jose. God bless you all.

W. B. GODBEY.

"For the preaching of the cross is to them that perish foolishness."—I. Cor. 1:18.

Camp-Meeting Calendar.

Wichita, Kan.—August 6th to 16th, Dr. B. Carradine.
 Dyer, Tenn.—W. R. Ball, Secretary, August 18, Rev. H. C. Morrison.
 Dublin, Texas—Ina Lee Hughes, Secretary, August 20th to September 4th.
 Denton, Texas—July 7th to 17th, Reys. E. S. Dunham, H. G. Scudday, L. L. Pickett, and others.
 Bellevue, Texas.—G. L. Hickey, July 8th to 18th, Rev. R. L. Averill.
 Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A. C. Bane and E. F. Walker.
 Abilene, Texas.—July 4th to 14, Rev. A. C. Bane.
 Scottsboro, Texas.—July 26th to August 5th. A. C. Bane.
 Hughes Springs, Texas.—August 17th to 26th, A. C. Bane.
 Penn. Grove, Mt. Olivet Ky.—Rev. L. G. Wallace Chairman. July 23rd. Rev. B. Carradine.
 Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth. H. B. Cockrill.
 Richwood Ark.—July 7th Rev. J. J. Smith, Rev. R. H. Higgins and wife.
 Longtown, Miss.—August 24th to September 5th, Rev. L. L. Pickett, Joseph Jamison, P. A. Miller, President.
 Coffeeville, Texas.—July 15th to 24th, Revs. W. T. Currie, J. Woodson, J. M. Black, J. A. Richey, Pres.
 Georgetown, Texas.—July 23rd, Rev. H. G. Scudday.
 Brooklin, Texas (4½ miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.
 Naylor, Mo.—August 11th to 22nd, Rev. Joseph Jamison.
 Mountain Lake, Md.—July 2nd to 11th, Rev. John Thompson.
 Corning, Ark.—July 7th to 17th, Rev. J. J. Smith.
 Williams' Springs, six miles South of Ripley, Tenn.—July 21st to 31st; Rev. J. J. Smith.
 Hampton, Ky.—August 4th to 14th, Rev. J. J. Smith.
 Hurricane, Ky.—August 18th to 28th; Rev. J. J. Smith.
 Bonnie, Ill.—August 24th to September 4th; Rev. J. J. Smith.
 Oakland City, Ind.—September 4th to 13th, Carradine and Ruth. Dr. Geo. Strickland, secretary.
 Bonnie, Ill., on C. & E. I. railroad, seven miles south of Mt. Vernon.—August 24th to Sept. 5th; Revs. A. A. Niles, J. J. Smith and W. J. Harney, helpers.
 Northwest Mississippi Holiness Association, at Mt. Carmel, eight miles west of Coffeeville, August 24th, continuing ten days. Rev. L. C. and Mrs. Mary McGee Hall. F. P. Bibby, President.
 Central Holiness Camp Meeting, Wilmore, Ky., will be held July 23-August 4, 1898. Rev. Joseph Jamison leader.
 Poetry, Texas—July 14 to 24; Revs. A. C. Bane and E. F. Walker.
 Waco, Texas August 9-19 J. H. Appell, President.
 Robinson, Texas July 22-August 1 J. H. Appell and others.

Holiness Camp-meeting.

The Dublin Holiness Association will hold its Third Annual camp-meeting, at Alexander, ten miles East of Dublin, on the Texas Central railroad, August 20th to September 4th, 1898. Rev. A. C. Bane, of California, Rev. B. W. Huckabee, of Alabama, and other preachers and workers are expected. Plenty of room, beautiful pecan grove. Wood and water free. Good pasture with living water right at the camp. Tents and cots to rent. Everybody invited. Decide to come.

M. C. FEWELL, Pres. D. H. Ass'n.
 MISS INA LEE HUGHES, Secretary.

We ask our readers to note the change in place of holding this meeting. We are reliably informed that the cause of this change is as follows: The anti-holiness preachers and laymen of Dublin have formed a stock company and built a shed in the town for camp-meeting purposes. The proprietors of the lumber yards, being stock holders in this shed, refused to rent lumber to the holiness people at any price and demanded an exorbitant sum for the use of the shed they have built. This is one way to SQUEEZE OUT a holiness camp-meeting. But by moving only a few miles the holiness people have secured a splendid site, with every needed convenience. As the new camp is dedicated to God, may the Holy Spirit accept it, and manifest his power in saving and sanctifying multitudes.

McEWEN, TENN.—Since last writing the Lord has been wonderfully blessing me. I came from Illinois to Sedalia, Kentucky, and stayed there a few days with my relatives and friends and attended the Children's Day service, which was a

wonderful victory. I was also present at the commencement of the Sedalia High School, which I enjoyed very much. The school is moving along nicely; any one living in Western Kentucky would do well to attend. I came from there to McEwen, Tennessee to hold a meeting, by the request of the holiness people. The writer preached the first holiness sermon ever preached in McEwen; came here about four years ago and preached five sermons. There were but few doors open to me at that time. The people thought I was crazy. I thank God there have been many doors opened to me this time. Since I was here they have had the following holiness preachers: Rev. J. O. McClurkin and wife, Stevens, Boaz and Roby, Mrs. McGee Hall and husband, and Rev. J. M. Rye.

We had a glorious meeting considering everything, for there were many things against the meeting; the war, busy times in crops, and preparations being made for the commencement exercises of the McEwen Normal College. Notwithstanding these hindrances, we closed out Sunday night, with a wonderful victory, with shouts and testimonies; many testifying that they had been wonderfully blessed and built up in the meeting. No doubt we would have had a greater victory if we could have continued longer. We only preached eight sermons and had to close on account of the commencement service of the high school. Dr. B. F. Haynes, of Nashville, Tennessee, will preach the commencement sermon to-morrow. I will say a few words in regard to McEwen schools. Profs. Coleman and Smith are both in the experience of entire sanctification, and several of their pupils. This school is run in the fear of God and located in Humphreys county, middle Tennessee, in a dry, healthy country. Anyone would do well to patronize this school. The professors of this school are thoroughly qualified for their work. I go from here to Vernon, Tennessee. Anyone wanting my help will address me there. I hope all that want me to hold camp-meetings, or help in camp-meetings, will address me at once.

Your brother saved and sanctified,
 L. B. THURMOND.

A NOTE OF JOY.

I am started on the L. & N. train this beautiful morning on my way from Nashville to my home in New Decatur, Alabama, and as I look out at the high peaks of Tennessee, and see what the beautiful hand of nature has created, my soul is filled with joy and gladness on the account of the outpouring of God's Holy Spirit. And as I feel interested and anxious to do the work of my blessed Master, I have my tablet and pencil in hand, and will try to pass off the time in writing a few lines to your dear paper, that is always so anxiously looked for at my home for the good it has done, and is doing for others. I look out at those highest peaks, and see they look all barren and dead. Then I look down into the valleys and see that God has smiled on this beautiful earth of ours again, and the wheat is looking up in praise to Him that doeth all things well, and soon those barren hills will put forth their green foliage, bathed with the dews and sunlight of God, and I think I can hear them unite and singing

"Gentle spring is here again,
 Bringing mirth and gladness;
 And the singing birds have come,
 Chasing gloom and sadness."

Oh what joy and gladness there is in my soul. Not long since I penciled a few lines to your paper, and asked the prayers of the good people and those who were living a brighter life called sanctification, that I might be led to a higher experience, and I feel like letting you all know I am now in that blessed experience. Bless His holy name! For five weeks past my life has been one of joy and gladness. I feel the gentle hand of God near me in and on every occasion. Oh how sweet!

"Is not this the land of Beulah?
 Blessed! Blessed! Land of Light,
 Where the flowers bloom forever,
 And the sun is always bright?"

I can now sell goods and do all I do to the glory of my blessed Maker. God speed the time when all shall be filled with the Holy Ghost, especially those who stand behind the sacred desks of our land. You may call this sanctification or what you may, it is good enough for me. Yours in Jesus name,
 R. B. WHITE.
 NEW DECATUR, ALA.

NOTES AND PERSONALS.

—"Boy Evangelist" Harrison has been very sick.
 —The Baptist Children's Day will be observed June 12th.
 —Chaplains report good meetings in the camps at Chickamauga and Tampa.
 —The great singer, Ira D. Sankey, has gone to Chickamauga and Tampa, to sing for the soldier boys.
 —The Kentucky Conference of the M. E. Church will be held by Bishop Ninde, in Maysville, Ky., September 7th.
 —Rev. H. C. Morrison is now at Somerset, Ky., assisting the pastor, Rev. F. M. Hill. Rev. H. B. Cockrill is at Ghent.
 —It is reported that R. M. McIntosh is in very poor health, with but little hope of recovery. He was not able to be at the General Conference, of which he was a member.

—It was our privilege Sunday to fill the pulpit of Rev. J. E. Wright, at Harrodsburg, Ky. Bro. Wright has done a great work at this place, and is, of course, in high favor with his people.

—The Baptist Young People's Union will hold its eighth Annual Convention in Buffalo, N. Y., July 14-17. The Young People's Society of Christian Endeavor meets in Nashville, Tenn., the first week in July.

—Rev. S. C. Allen writes us: "The sessions of our Sunday-school and District Conference just closed were delightful. The Lord blessed us wonderfully. They were not merely business and social meetings, but spiritual in a pre-eminent degree."

—G. H. Ayers asks me to correct a mistake which occurred in his report of the meeting of Lone Grove, I. T. It should have read "fifty conversions," instead of "one hundred and fifty." We gladly make this correction, for we want to be very careful not to overstate such things.

—Miss Belle Goar, Little Rock, Ark., asks to make the following announcement: "Rev. Dr. Carradine will begin a meeting in Little Rock, Ark., June 17th. He is called there by the Holiness Association. The meeting is to be held at the tabernacle where Sam Jones held a meeting three years ago."

—The new Broadway Methodist church, this city, was dedicated Sunday. The seating capacity is 1600 and the entire cost of the building was \$43,000. This amount in full has been raised, and the church dedicated entirely free from debt. Rev. G. W. Briggs preached the dedicatory sermon and Rev. G. C. Kelly preached at night.

—One of the most important departments of the Christian Endeavor work, is that of "The Tenth Legion." This is an association of the members of the Endeavor, pledging them to give one-tenth of their income to charitable and Christian work. The legion is over ten thousand strong, and promises much for the cause of systematic giving.

—Before leaving for the seat of the General Conference, the editor selected quite a number of contributions for publication during his absence, and placed them in a box marked "Preferred Articles." But somehow this box was overlooked, and none of the articles saw the light. Some of them are out of date now, but most of them will appear in good time. If some of our valuable contributors have been wondering what has become of their productions, this explanation will at least encourage the hope that they are not yet in the waste basket.

—At the ninety-fourth annual meeting of the British and Foreign Bible Society recently held, it was stated that the Society had 5600 auxiliaries, associates, and branches in England, and 1,860 abroad. The circulation of Bibles, Testaments, and portions of Scripture in the past year had reached the record total of over 4,387,000 copies, an increase of over 600,000 in the previous year, and 181,120 beyond the largest total ever announced at any previous anniversary. And the issues from the Bible House in London for the year ending March 31, 1898, were 2,073,467. From its foundation in 1804 the Society had issued over 155,500,000 copies in more than 340 different languages.

—The will of the late George Muller has been sent to probate. The entire personal property is sworn under eight hundred dollars, of which five hundred dollars represents the value of his books. As he received and expended over six million dollars for the support of the orphans, and it was known that large sums had been given him for his personal use, there is some surprise that he left only three hundred dollars. It now appears that the anonymous donor, whose gifts to the orphanage were recorded in the yearly reports, and whose identity was a mystery, was none other than Mr. Muller himself, who in this way turned into the orphanage treasury the money given to him for his own use.

A Dead Church Raised To Life.

We are glad to tell of the mighty work which the Lord had done among our people at Trinity church, Pittsylvania county. This church has been dead for years. It had no Sunday school, prayer-meeting, or other organization; only a sermon on the first Sunday evening in each month by the preacher in charge. No, it did not even have a name that it lived, as it had a reputation for mi'es around as being a dead church. But the Lord, in mercy, sent Evangelist John M. Oakey here to hold a series of meetings, which began on the morning of May 1st, and continued through eighteen days. Every thing seemed, from a human standpoint, cold and gloomy at the beginning of the meeting. The congregations were small, and, with a few exceptions, the people prejudiced against holiness, as Satan sent in his hosts to do this work nearly three years ago. But Bro. Oakey, who is a Spirit-filled child of God, came in the name of Jesus, who has said: "I will never leave thee nor forsake thee," therefore, Satan lost his power to discourage those who believed. As he faithfully and fearlessly hammered on the hearts with the Word, trusting the results with his Father, the enemies' chains began to slacken, and the people began to seek the living God, who has said; "In the day that ye seek me with your whole heart ye shall find me." Of course the result was that sinners were converted, backsliders reclaimed, and before the meeting closed quite a number of believers testified to having hearts sanctified through the blood of Jesus. Those who remarked in the beginning of the meeting that they did not know that they would ever say that they were sanctified, were glad to testify to it after they had received the blessing, as is always the case. We praise the name of the Lord for the happy hearts that are now in this community, and we praise Him for sending Bro. Oakey here to preach for us. It is the greatest blessing that this community has ever had. We ask all of God's children who read this, to pray for us that the blessed work which has been begun here may roll on till Jesus comes. The Lord has been wonderfully blessing this county (Pittsylvania), since last September. He has been using this faithful evangelist, to whom the Lord has not once failed to give victory, to preach the uncompromised truth, the whole Gospel, here, most of the time, for eight months. May God bless and use him wherever he goes, even as He has among this people. Yours in Jesus,

CALLAND'S, VA. J. A. SEMONES.

RIPLEY, MISS.—Doubtless my long silence has been a surprise to you. I have received many letters asking me to write often and let them hear from me through the HERALD. Well, dear saints, for seven weeks I was not able to answer my letters or do any mental labor; but glory to Jesus, He healed me, and to-day I am well. In the last three days calls are coming in for me, and doors are being opened for me to fight sin and Satan. Oh, how I love to expose him and hold up Jesus as our wisdom, righteousness, sanctification and redemption. Yes, he does destroy the last root and remains of sin. Yes, he dethrone Satan and enthrone Himself, i. e. make us new. Yes, we put off the old man as in Ephe. 4:22-24. Praise His holy name for the cleansing blood. If any of the saints want my services this summer or fall you will have to hurry up. I go where the dear Lord says go. Yours, J. N. WHITEHEAD.

I want to correspond at once with any one having a good tent for sale. If any brother has any information that will aid me in buying to the best advantage please write me at Tyler, Texas. H. G. SCUDDAY, Evangelist.

NEW ORLEANS, LA.—Our recent meeting at Gulfport, Miss., closed with success, having lasted twenty-one days. During the first part we had the assistance of young Brother C. W. McKeithen. The closing days of the meeting were blessed with the labors of Dr. J. M. Beard; who handled with dexterity and power, the unsheathed sword of truth. We moved from there to this city May 5th, where Dr. Beard and this servant pitched tent and labored eleven days in the Roman Catholic slums. Christ the Conqueror was with us; some good work was effected.

In this place we find organized bands of darkness. There is a bell-sheep for every flock, and while he leads, they stop their ears and follow on. Like a flint they have set their faces toward perdition. If one would know whether Romanism is from above or from beneath, let him find a place where it rules supremely. Ignorance and superstition are her eldest daughters.

We are now engaged for a period in Bro. B. H. Green's Helping Hand Mission. Here may be found night after night, our elect sisters, Miss Carrie Clark and Mrs. Barr; (with faithful Brother Green,) who are dead to every earthly enterprise, and are gleaning the precious sheaves behind the reapers. For many of the hired reapers have—like the hirelings of Boaz, let hands full of sheaves fall to the ground. Not because of their courtesy to gleaning Ruth, but because their employer, Mammon, bade them do it. We are in harmony with the Holy Ghost, and the holiness movement. Yours in Him,

JOHN PAUL.

CHARLESTON, TENN.—We have just closed a remarkable series of meetings here in our church. Rev. G. W. Glover, a Cumberland Presbyterian evangelist, did the preaching. He is one of the best preachers I have ever heard. His familiarity with the Word of God is remarkable. Any pastor who secures Brother Glover's services will be fortunate. His address is McKenzie, Tenn. The visible results of the meetings may be summed up as follows: Sanctifications, thirty-five; conversions and reclamations, twenty-five. The Holy Spirit had control of the meetings all the way through. Hence the work was deep. Tobacco was banished from many homes. One brother and his wife gathered together their tobacco, pipes, and snuff, and made a bonfire of them. Roostertail feathers, etc., were taken off and our women propose to array themselves in a way becoming those who live godly lives. One of my stewards and his wife were sanctified, and their daughter was converted and sanctified. He says they have a holiness meeting twice a day at his house. I have eleven stewards on my work and only three of them use tobacco. Six have quit during my pastorate of eighteen months. Holiness is here to stay. The opposition is rapidly growing weaker. Glory to God! Yours in Jesus,

W. D. AKERS.

An Opportunity to Render Help.

Rev. B. Sarmast, who has spent two years at Asbury College, will, in the near future, return to Persia, his native land. Immediately on his arrival he will begin preaching the blessed gospel that has done so much for him. Reader, if you are interested in the spread of the gospel in Persia, you can lend a helping hand by assisting Brother Sarmast in buying a number of books so much needed in his work. If you cannot afford to send a large contribution send what you can to this worthy young man, Wilmore, Ky., in care of Rev. J. W. Hughes.

JULIUS EDWIN WRIGHT.

WINFALL, N. C.—We met at our regular appointment on yesterday, the fourth Sunday, at this place. We have no church building here, but hold service in Brother Humphlett's shop, but we have a society organized of twenty-five members or more. The Lord of Hosts met with us on yesterday. Glory to His name! After singing in the power of the Spirit, "I am glad there is cleansing in the blood," a spirit of prayer took possession of the hearts of the people, and for an hour the saints and sinners were on their knees before God in travail of soul, one after another praying audibly. Praise the Lord, the glory of God filled the hearts and the house. The Holy Ghost turned on the light and searched hearts, and sat as a refiner upon the altars of the hearts. The fire swept through the audience with convicting, converting and sanctifying power. The glorious word went forth as recorded in Gal., 5th chapter. Testimonies were the order for another hour, between the songs and shouts of victory and triumph led by my wife, in the hands of the blessed Holy Ghost. The Lord gave this humble servant a lesson at 3 o'clock, found in Matthew, 7th chapter, and at night, Brother J. M. Smith, a local preacher of our church, preached the edification of believers, and conviction of sinners. It was victory in the name of the Lord all the day through, for which we give Him all the glory and praise. We labor here for God and holiness, facing many and great difficulties, and hot opposition from anti-Wesleyans, but glory to God, He seals the work by the presence and power of His Spirit, to entire sanctification of believers here and now by faith, received as a second, instantaneous work, subsequent to regeneration and justification. "He which knoweth the hearts bare them witness, giving them the Holy Ghost, and put no difference between us and them. Purifying (every heart that will let Him) by faith." Acts 15:9, 10.

Myself and wife were sent to this field by the Atlantic Mission Conference, M. E. Church. We found a good number of holiness people over a scope of three counties who (many of them) had been turned out of different churches for "heresy," because they had found the fountain that cleanseth from all sin, and witnessed to the cleansing blood and sanctifying power of God. They desired to be organized into societies of the M. E. Church, which was done at a good many points, and a circuit formed and the work established for God, the M. E. Church and holiness, without which no one shall see the Lord. We now have three local preachers on this work; two here and one at school at Marshallburg, N. C. The Lord is with us, and keeps us in the front of the battle, and we are happy and determined to go every step of the way. We do sincerely request the prayers of the saints of God, that we may by the grace and love and sweetness of the blessed Holy Ghost, be sufficient for every word and work. Saved, sanctified and kept,

J. B. BRIDGERS AND WIFE.

RICHLAND, TEX.—I will begin a meeting at Tuskahoma, Indian Territory, July 1, D. V. I earnestly ask the prayers of all for that meeting, and for me that the power of God may rest on me. I have passed through, and am now passing through dark and rough places, but the Lord has been precious to me, and has kept me by his power in perfect peace. Praise His holy name! And now I trust He is opening up a field of labor where I can spend my life in His service. If this should reach any one that can come and help us in the meeting, we would be glad to have all the help we can get. I am open for engagement for any one desiring my services. Yours saved and sanctified,

M. B. MCKINNEY.

DEFECTIVE CONSECRATION.

"Will I eat the flesh of bulls, or drink the blood of goats?"—Psalm 50:43.

The late revival of holiness has called the attention of the ministry and laity of the church to the necessity of entire devotion to God, and a great stir has taken place in late years upon the subject in all the Protestant churches. In all religious assemblies the matter of entire consecration is freely spoken of as a Christian duty, and every pulpit in our land is calling Christian people to this religious exercise. The apostles of entire consecration have multiplied with such astonishing rapidity that no religious teacher is now found anywhere who does not insist upon this duty with great apparent earnestness. But unhappily, from some cause, the matter of entire purification, to which a scriptural consecration primarily points, is almost entirely overlooked. The devotion urged seems to be something expended in the externalities of religion and what is called Christian work; including fairs, festivals and other labors of the modern church. It is not directed first to inward purity and then to work divinely assigned to each saved worker, and is, therefore, not a scriptural consecration. Either because these religious teachers know no better, or because of inexcusable carelessness, entire purity is not pressed as the great and important necessity of Christian life and experience, and hence the consecration is radically defective.

There are thousands in the churches to-day who are never heard to pray, testify, or exercise in any way in the public worship, and who persuade themselves that the reason is that they have no talent for such service, but that they have gifts for other exercises in the work of the church. They are highly gifted in conducting sociables, regulating festivals and gathering material for bazars, and all such secular work, and take these gifts, which may be exercised by all worldlings, as the evidences of spiritual life. A lady in the church expressed her deep gratitude that the church, in her increasing light and aggressive movements, had discovered work in sociables, fairs and so on, which she could do for the Lord, as she never had any gift for praying, speaking in class, or conversing with sinners about the salvation of their souls. Poor woman, she was a stranger to spiritual life; and this continuous call to consecration and work had not revealed to her the great need of her soul, but had driven her to more zealous efforts to make the bazar a success.

This alarming state of things in the church of to-day seems to arise out of the unscriptural notion that the great matter with God, in instituting the church and calling us to membership in it, was to get our service and our money. Consequently a feeble emphasis is placed on closet devotions and spiritual communion, while great stress is laid on endowing colleges, building churches, and carrying on the other enterprises of Christianity. Hence, also, the scriptural method of getting money is overlooked, and other methods substituted which are more likely to move the carnal man. The appeals for Christian work and giving, now made from our pulpits, rendered masterly by the justness of their ethics and the finish of their rhetoric, seem to have but little spiritual force, and fall on ears with no spiritual quickening. Nothing moves till some measure, either of speech or method, is adopted which addresses the sensual, the pride, the ambition, or other elements of fallen human nature. Thus the hearts of God's spiritual children bleed, and their cheeks redden with shame, as they read in the city dailies, and are compelled to hear an-

nounced weekly from the pulpits, notices of these measures of replenishing the treasury of the church. This state of things would rapidly change, if all the leaders of religious thought and action would keep filled with the Spirit, and urge a consecration which looks directly to inward cleansing, and indirectly to service and giving. Let the internal state be right, and all that is outward will soon assume a scriptural adjustment; and no substitute for this order can be acceptable and blessed of God. And because this divine order is practically ignored the sad state complained of has been superinduced.

When God's ancient people had fallen into the condition of the modern church of this day, He rebuked them in these tender words: "Hear, O my people, and I will speak. O, Israel, and I will testify against thee; I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." These people committed the blunder of supposing that God was after their property and work, and hence all they had to do was to attend strictly to the legal sacrifices of their flocks and labor, and all would be right. But God told them that he was not after their cattle nor their service, but he wanted their hearts, and had instituted these rites for the purpose of getting their affections, and when their hearts were not in them they were an abomination to him. He was wearied with offerings that made them no better. He wanted their thanksgiving, their affections, their loving approaches to him in their trouble. He wanted to see them changing into his own divine image and nature, and as they had no such aim underlying their offerings He "testified against" them.

The Holy Spirit is reproving the church of to-day with the same questions. "Will I eat the flesh of bulls, or drink the blood of goats?" Do I need your money or your service? Am I dependent on your labor or funds? "Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." It is your heart I am after; and your discipline in all that is Christly has led to the institution of the church and its ordinances.

The organization of the church on a plan of benevolence was not to get the money of the worshippers, but to furnish them an opportunity to show and intensify their love for God and man, and to develop the self-sacrificing principles of the Christ nature. When, therefore, money is obtained to replenish the treasury of the church in any other way than by free, voluntary contributions, the great purpose of the system of benevolence is defeated. This is true when the methods adopted are on the principles of strict equity; but when they have a doubtful moral bearing the purpose is not only defeated, but the system is prostituted to ruining, instead of disciplining, souls for a happy hereafter.

The appointment of the ordinances of the church was not for the purpose of getting the labor of the worshippers, but to help their faith to grasp the divine image, and to aid them to develop the divine likeness in their spirit and life. The Savior said, "If any man serve me,

let him follow me; and where I am, there shall also my servant be." This following and being where Christ is does not relate to place, but moral condition. Let the believer follow his Savior to the cross, and submit to the crucifixion of the self-life, and enter through faith into a state of inward purity which will place him in wedded union with the adorable Bridegroom. This is the Savior's meaning, and to this blessed state a scriptural consecration looks as the great end to be reached. The order, "Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service," has for its sequence, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." There is, therefore, a fearful omission of truth and duty by those teachers of Christianity who urge a consecration that expends itself in the mere externalities of religion and what is called religious work, and does not aim primarily at the sanctification of the nature. Yet, from the silence of many pulpits on the matter of inward holiness, this is the consecration preached, and all that is practiced by thousands of those who occupy the pews. O for some trumpet tongue to awaken the ministry on this matter, and start the pulpits to uttering the voice of alarm!—*Sheridan Baker*, in "Living Waters."

EVANGELISM WHILE TRAVELING.

REV. A. W. ORWIG.

Yes, evangelism while travelling. Why not? But how many never think of it! How many more never practice it.

Christian men and women, ministers of the Gospel included, often make trips of many miles, and never say a word to passengers or trainmen about their souls' salvation. Is this obeying the command to "be instant in season?"

How many never distribute tracts or good papers on trains and at stations along the way, or on vessels and at boat landings!

What a grand opportunity is thus neglected for sowing Gospel seed! And how many souls may be lost through this neglect!

Are we afraid or ashamed to be about our Master's business in this way?

Do not imagine, my brother minister, that you would compromise your "dignity" by going through a train of cars with a bundle of tracts, and giving them to your fellow-travelers. We can well afford to throw aside a certain kind of dignity when there is a chance to help souls find salvation. Do any of us who are Christians, whether ministers or not, think we have no duty to discharge in any of these ways while traveling? I thank God that some often scatter messages of salvation while "on the wing."

I know of a minister who gave a young lady a tract on a train, and while she read it he prayed, and she was saved before reaching the end of her journey. Let us remember the words of Holy Writ: "Blessed are ye that sow beside all waters."

265 Woodland Ave., CLEVELAND, O.

CAMP-MEETING APPOINTMENTS.

I have camp meeting engagements as follows:

Lake Arthur, La., July 20-31.

Hartford, Ky., August 5-15.

Waldron, Ark., September 1-10.

If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky.

H. B. COCKRILL.

SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JUNE 19, 1898.

The Lord is Risen.

Matthew xxviii 8-20.

REV. W. B. GODFREY.

The panic stricken disciples with breaking hearts contemplated the awful sight of their Lord's bloody martyrdom from a distant mountain. After he is dead they go, and with loving hands take him down and carry him away to the garden at the base of Mt. Calvary and deposit him in Joseph's new tomb, bidding him a mournful adieu, as their faith in his Christhood had evanesced when they saw him expire on the cross, having made the mistake of applying to him the prophecies of his second advent, instead of the first, believing him to be an immortal conqueror who could not be killed. After the interment they all go away to the house of Rabbi Amos in Jerusalem, and there spend the time in silent mourning, nothing but the sacred Sabbath intervening, preventing their arrest and execution as accomplices in the high treason of which their Master had been charged, and for which he had been crucified. On Sunday morning when the fair fingered Aurora begins to guild the dawn, the two Marys and Martha set out for the sepulchre with valuable aromatics to complete the embalmment of their Lord, which had been begun Friday evening preceding. Passing the Damascus gate they are astounded at a band of Roman soldiers dashing through like madmen, and vociferating that the Jewish prophet whose tomb they had guarded had walked alive. With tremulous tread they pass on to the garden, see two angels sitting on the stone rolled away from the sepulchre, appalled, turn about, meet Jesus, fall at his feet, then rise pursuant to his order, and hasten to tell the disciples, still in silent mourning in the house of Rabbi Amos.

Verses 8, 9, 10—They fly, for their feet are wings, arriving before it is full day, dashing like race horses into the mansion of Rabbi Amos, arousing all of the disciples from their silent mourning, telling them Jesus is risen. Peter and John dash off as if they were shot out of a cannon. They go by way of the Joppa gate which is not yet open. Hence they are detained a few minutes; meanwhile the women fly back to the sepulchre on the wings of the wind, through the Damascus gate which was open; reaching the sepulchre before the men, saluted by the angels, which disappeared as the men approached. John outrunning Peter two hundred yards, but looking in and hesitating to enter, Peter quickly arriving and rushing in, thoroughly investigating, even carrying out the grave clothes and positively certifying "Surely he is risen, he is not there." Now the men as well as the women dash away to tell all of the disciples the transporting news, "He is risen."

Verses 11-15—The stratagem of the high-priest bribing the soldier to tell a lie, certifying that his disciples came and stole him away while they slept, was too palpable for credence. Hence it broke down at the start, as it was a well known fact that it was a penalty of death for a Roman soldier to sleep on guard. Hence it collapsed, became ridiculous and failed in its inception. Meanwhile the same day Luke and Cleopas go to Emmaus, the risen Jesus walks, withholding his own recognition, causing their hearts to burn within them as he unfolds the Scriptures to

them, proving by the prophets that, was to suffer and to die, rise again, fly up to heaven and return in due time on the throne of his glory, revealing himself at the Supper and disappearing. Then Luke and Cleopas scheddle back to Jerusalem to tell the thrilling news, find them all assembled talking about the resurrection. Scarcely have they entered and given their report, till Jesus stands in their midst, forever dispelling all doubt as to his resurrection from the dead. Then Jesus meets them at the Sea of Galilee, flooding them with certainty as to his identity and resurrection in the miraculous draft of fishes.

Verses 16, 17—Pursuant to appointment before he was crucified, he meets his disciples on a mountain of Galilee, expounding to them the wonders of his resurrection. He tarries with them forty days and ascends to heaven from Mt. Olivet.

18, 19, 20—Here he gives them the Gospel commission: "Go disciple all nations, i. e., get them saved, as no sinner can be a disciple with the new birth." Not only are we to disciple them but to teach them the Word of the Lord, by which they are sanctified and established. The spiritual Christ stays with us to the end.

WAR.

C. E. BOSWELL.

But not war with the Spaniards, I wish to write about. Will just say, may God guide the issues in Cuba to His glory and the salvation of Cuba. I wish to ask all Christians to pray earnestly that God may give the good people at Harrodsburg Ky, victory at the polls June 10th for temperance. In 1896 God gave Mercer County 1100 majority for temperance, now the devil and his cohorts want to bring hell holes back into the town of Harrodsburg. The good people do not want it, they are making the fight against it. It's an insult to those Christians to ask them to sanction such a nefarious traffic. There is no reason to be assigned for bringing these plagues back, except to increase the devil's works here, and fill hell with more deluded victims. The liquor traffic, like the devil, has no rights. The principle of the saloon is wrong. Its object is to destroy. It never built up anything. It's a curse and only a curse. No sane man will affirm any good of it. So I say there is a battle going on right here in our midst that should engage our attention now. The greatest statesman the world ever saw, Mr. Gladstone, has said that the accursed liquor traffic has destroyed more victims than war, famine and pestilence. And yet the Americans are such fools as to grow wild over war, famine and pestilence, and are seemingly blind to a business carried on in this land sanctioned by law that is sending its 100 000 to hell every year, besides the untold misery and poverty following in its wake. Certainly minor matters should receive attention, but shall we be blind to matters more weighty than all else combined? Awake! awake! thou that sleepest and arise from the dead, and God shall give thee light. I wish I had the clarion notes of a Patrick Henry, so I might awake the sleeping consciences of our people to what they are doing. Oh, the guilt of this nation! Unless we arouse, we are bound hand and foot. Vigilance is the price of liberty. And with the Irish orator, "Give me liberty or give me death."

Again, let me exhort you, do all in your power for victory in Harrodsburg. Let us swear vengeance against this dreaded enemy, and as the Roman general said: "Quorthago delenda est," so let us say the "liquor traffic must be destroyed."

DENISON, TEX.—It has been some time since I reported through your columns. I returned home from Arkansas in April. Have held no regular meetings, but have preached many times at the several churches. God each time has honored his word, and many have been converted. The general secretary of the Y. M. C. A. of this place, Bro. G. C. Freeman, has secured my service for summer and fall. I will have charge of their tent, which will seat about 500 people. I will have helping me Mr. H. C. Nall, who is a fire baptized holiness worker. We are now bombarding Satan's forces in the south-east part of the city. We are not throwing bombs or shell, but the two edge sword of God's eternal truth, which is said to be "quick, and powerful, and sharp, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

The fire is falling; Christians are becoming more interested each service. We are expecting victory. This place is well fortified against holiness. Carnal preachers have for a long time been preaching against this "holiness craze" or "wild fire," and the people are so prejudiced that you can't get access to them.

Bro R. G. Pearson, the great evangelist, held a two weeks' meeting here, closing last Sunday night week. He preached a sermon on the 'Baptism of the Holy Ghost,' which was very clear. He preached it as a second blessing, but when he came to tell us what it did for us, he said that it did not purify or destroy sin, but gave liberty, power and boldness. I guess he has failed to read Acts 15: 8 9. And if it purified in that case then the baptism of the Holy Ghost is certainly to purify our hearts. In this meeting there were many unfriendly things said against holiness. The results of the meeting were three conversions. More anon. M. A. CASSIDY.

IRVINE, KY.—Another victory on the Irvine Charge. Last January we had a gracious meeting here in town, and one of our ladies who lives three miles above town, asked me to hold a meeting in her neighborhood, which I did and with great success. Methodist and Reformers shouted side by side so you could tell no difference between us and them: "They receiving the Holy Ghost as well as we." I never saw such wonderful displays of the power of the Holy Ghost. So much so the people looked on with great astonishment. While the thunders of Sinai were rolling, and the lightnings flashing, many went away mad saying that we were too rough, but it proved to be the very thing needed for their salvation. Opposition was great. Several times we were threatened, and had to call in an officer to keep order, but the preaching against sin went right on just the same. In this meeting, we had no help but from the laity who rendered valuable service. The people of Estill County, when the Lord blesses them, are not slow to heed the injunction given by Paul which says, "Quench not the Spirit." Their cups ran over many times. Thank God, the fire is spreading. A lady from a distant part of the county came to town visiting her sister and got converted; shortly after she went back home, was sanctified. She went to work among those nearest her, came back to visit her sister again, and brought her mother and a friend with her. They were both converted. Since last September we have had about seventy five conversions and sanctifications, thirty-five added to the church. Our faith is that this will be duplicated before the year closes. Pray for us. EDWARD ALLEN, P.C.

THE PENTECOSTAL HERALD.

Entered at the Louisville, Kentucky, Postoffice as Second-class Mail Matter.

PUBLISHED WEEKLY.

1 Year, in Advance, \$1.00
6 Months, in Advance, .50

Send money by Express, Draft, or P. O. Money Order. Subscriptions continued until ordered stopped and arrears are paid.

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Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

EDITORIAL.

REV. H. C. MORRISON.

THE TWO LAWYERS.

CHAPTER XIV.

THY SIN WILL FIND THEE OUT.

The evangelist asked the people to sing, and beckoning a few friends to him, they took John up tenderly and carried him to one of the tents where he was placed upon a cot, and on examination they found that his skull had been crushed in just in front of, and a little above his right ear. The evangelist went back to the altar and looking in the straw found just where John's head lay, a scales weight, marked 100, with a small piece broken out of one side, and lead run in the holes. The weight was stained with blood and upon examination fitted exactly into the deep dent in John's skull. Two men were quietly sent away for the chief of police, and the meeting went forward as if nothing out of the regular order of things had occurred.

A number of souls were saved that night, and a strange awe rested upon the vast assembly. Sympathy for the holiness people was greatly intensified, and it was whispered about among thoughtful groups of men every where, "If it had not been for the bitter opposition of Dr. Gall and Mr. Youngduck, this shameful disturbance would not have occurred."

At the conclusion of the services, the evangelist announced to the people that Happy John was dead, that during the attack of the mob he had been struck on the head and killed. He also announced that John's funeral sermon would be preached at the camp-ground the next afternoon at three o'clock. He asked the people to be quiet, and to let nothing divert their minds from the great work in which they were engaged, to permit no feeling of revenge to rise up in their breasts, but to press the work for the salvation of souls as if nothing unusual had occurred.

Just before the onslaught at the big tent in which John was killed, Huton noticed Hess standing near the pulpit, and he also noticed that when lights were brought Hess had left, and was not seen on the grounds after the disturbance. Putting these facts together he at once suspected Hess with being connected with the crime.

The two young men detailed by Hess to remain on the grounds, soon as they heard that Happy John was dead, hurried to the rendezvous back of the barroom where they found Hess and his gang drinking heavily. When they told the news of John's death, silence fell on the boisterous crowd, which after a considerable pause was broken by one of the most sober ones in the party who said, "Somebody threw something harder than an

egg and who ever did it ought to exonerate the boys by confessing up."

"Hess, where is that weight you put in your pocket just as we started to the camp," said another. "What do you mean? I've got no weight in my pocket," said Hess, "besides that, it is getting late and you boys must all get out of here." With that he cleared the room, took several drinks of whiskey, fell upon a couch and was soon in a deep sleep.

After the services closed at the camp-ground, Hicks and Huton went into town, and directed the chief of police to arrest Jake Hess, and two other suspicious characters who had been seen with him at the camp-ground. The three were lodged in jail before daylight Monday morning. Hess was so drunk that he hardly realized his situation, the two young men arrested with him confessed Monday morning that they were with the mob and that Hess had placed the weight, with which John was killed, in his pocket on starting to the camp ground. As Hess began to recover from his drunken stupor, he cried and begged the jailor not to let the mob have him.

Dr. Gall's first information of the unfortunate affair was on Monday morning. After coming down from his room, he was sitting in the parlor of Youngduck's boarding house waiting for breakfast. He was glancing over the morning paper and his eyes fell on the following paragraph: "The shocking tragedy which took place at Huton's Camp ground last night, a full account of which will be found elsewhere in this paper, is the culmination of the conflict which has been going on in religious circles for some months past in the city of Newton. For years we have been laboring under the mistaken notion that this great country of ours was a land of such absolute religious liberty, that every man could worship according to the dictates of his conscience, under his own vine and fig tree, and none would dare molest or make him afraid. But recent developments reveal the fact that swaggering little ecclesiastics propose to dictate to their fellow men when and how they shall worship. Had not certain preachers, whose ministry is only conspicuous because of its learnedness, been doing all in their power to oppose and hinder the meetings in Huton's woods, the disgraceful affair of last night never would have taken place. The party who killed Happy John ought to be punished to the utmost limit of the law. Meanwhile public opinion will liberally lay the lash upon the men who have fomented the spirit of strife and hate that has culminated in murder. The disturbance of last night will only advertise the camp-meeting. Thousands of people who had thought but little of the matter will now sympathize with the holiness people. One would think that by this time the opposers of this great spiritual awakening would have learned to heed the advice of Gamaliel to the Jews concerning the apostles: 'Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught. But if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God.'"

When Dr. Gall finished reading this editorial, the paper dropped from his hand and he sat in silence. Mr. Youngduck read the editorial and had nothing to say.

Dr. Gall had scarcely finished his breakfast when a boy rang the door bell, bringing the doctor a note from Hess, begging him to come at once to the jail. Hess having slept off his drunkenness was beginning to fully awake to the situation and like a drowning man catching at a straw, and knowing that Dr. Gall was so bitterly opposed to the camp-meeting he determined to send for him.

"What can I do about this?" said Dr. Gall to Mr. Youngduck.

"I hardly know what to say," he answered. "You see from the morning paper that we are blamed for the trouble, and now this wretch of a barkeeper has sent for me. If I go down there it will make no end of talk," said Dr. Gall. Youngduck was of the same opinion. "Oh will peace never come to the church again? This holiness movement has given me more trouble than any and all things put together, I wish now I had let the thing entirely alone," said the distressed ecclesiastic.

Poor Dr. Gall, how happily he might have been engaged in the great work of salvation at the camp meeting, if only he had been true to his ordination vows, and instead of fighting entire sanctification, had groaned after it, and come into its possession. Then how the thousands of people at the camp in Huton's woods would have loved and rallied around him, and doubtless many scores from this very camp meeting would have risen up in eternity to call him blessed. His chagrin and humiliation were all brought upon him by his own behaviour. What he had sown he must reap. Yet stupid and blind with prejudice he really believed that the great revival was to blame for the uncomfortable position in which he found himself.

After a short council with Mr. Youngduck, Dr. Gall hurriedly packed his grip and left the city on the nine o'clock train, asking Youngduck to send a note to Hess stating that Dr. Gall was out of the city.

Dr. Gall went to the home of a married daughter, some fifty miles in the country, where he took some weeks of much needed rest, after the past few months of arduous toil and vexing care, amid the duties of his responsible office.

In all the history of Newton there never was seen so large a concourse of people together as that which attended Happy John's funeral at the camp-ground at three o'clock Monday afternoon.

Huton was the speaker of the occasion. He was possessed of a voice of remarkable volume, and the vast thousands listened with closest attention while Huton in plain, simple language preached them an earnest sermon on full salvation. Happy John lay in a casket, covered with flowers, on the platform just to the speaker's left. At the conclusion of the sermon Huton pointed to the casket and called on the people to witness that "there lies a demonstration of the power of Christ to save to the uttermost." As the speaker referred to John's deep degradation, and the wonderful salvation that had been wrought in him, and of his last triumphant day on earth, and his tragic, but glorious death, thousands of people were in tears, the altar was cleared, and the call for seekers given. Scores of people came seeking pardon or purity. The service continued until only time was left to take John's remains to the cemetery before dark, but as the procession drove away to the graveyard a number of struggling souls remained at the altar, with a company of faithful workers, refusing to be comforted until they were blessed.

When the grave in which John's body was laid away was filled up, and covered with the flowers, and the benediction pronounced, while the friends were pausing for a moment, there came hurrying through the crowd a man with bloated face, bloodshot eyes and matted hair, in tattered garments, who fell on his knees at the grave and wept as if his heart would break. The man was Whiskey Jim. It was a pathetic sight. Jim's

CONTINUED ON PAGE TWELVE.

EDITORIAL.

REV. H. B. COCKRILL.

THE NASHVILLE CHRISTIAN ADVOCATE.

This paper belongs to our church and the profits from it go to the support of worn out preachers and their widows and orphans.

We have never learned what those profits have been in the past, but feel sure that since the editorship of Rev. E. E. Hoss, they have been reduced to a minimum as the subscription list has fallen off, so we have been informed, some ten thousand.

Now who is to blame for this? It is very well known that Dr. Hoss is an opposer of the Wesleyan doctrine of entire sanctification, and that he has used the paper belonging to the church to fight the doctrine and to criticize its advocates. And of course those who are Wesleyan on this great doctrine, have felt that Dr. Hoss has transcended his prerogative in using the church's paper to inveigh against her doctrine, hence, they have felt warranted in dropping the paper. Not that they would prevent Dr. Hoss from freely expressing his opinions on this subject, or any other, but they object to his using a paper which belongs to the church, for such opposition. An American might think that our war with Spain is unjust and might so express himself without being molested, but we would not allow him to use our cannon to propagate or to enforce those views.

We are hearing at Quarterly, District and Annual Conferences that our *Nashville Advocate* must be first. Well, we say, that depends.

If the *Nashville Advocate* is sound in doctrine, then we should support it. If not sound in doctrine, we are under no obligation whatever to give it our support.

But we are told that we are taking bread out of the mouths of worn out preachers and their widows and orphans by withholding our support. This we flatly deny, but affirm that the editor of the *Advocate* by his policy is doing this. He must bear the blame of it. Principle is higher than bread. Doctrine is more important than money.

Our General Conference is also to blame. They have no business electing a man to such an important place who opposes any Wesleyan doctrine.

A BACKSLIDDEN MINISTRY.

The ministry of to day is a backslidden one. They are very far from being the true followers of the apostles. They neither preach nor live the doctrines of regeneration and sanctification as they ought to do. They are lovers of place and pleasure; they are like the wicked world around them. Their highest aim is not to please God, but themselves. And if God pleases Himself, He displeases them. They are not doing the work of God. They are not in harmony with His will. Their own will is the law by which they are governed. If God's will antagonize their will, so much the worst for God's will. They do not love the doctrine of heart purity, nor do they preach it. If they preach a change of heart, it is only in a perfunctory way. No one is made to feel the necessity of seeking it. No one is made to feel uneasy about his state. A congregation of lovers of pleasures, more than God, hear them preach and go away from church feeling comparatively secure. Our ministry have not the spirit of our founders, to say nothing of that of the apostles. The desire for promotion is intense, the love of pleasure is growing; in-

dolence and self indulgence are common. The heroism of the ministry of the past is not found in this generation. It has become soft, effeminate.

They are impatient of disturbance. If some true prophet comes with the heavenly fire, they would crush him as a fanatic, as unbalanced. Big congregations, big salaries, big positions are satisfactory in these times. The question of souls is not taken into account. There is no agonizing prayer, no fastings, no watchings.

The testimony of the few who know God, is a rebuke to them. They would rather not hear anyone tell a glorious experience. Sin is not rebuked, but only spoken of gingerly and theoretically. To listen to the ministry of to day you would conclude that the race was not a fallen one, or if it were, that the fall did not amount to much. Insensible by grossness of heart to the enormity of sin, they cannot tell others of it. He who comes rebuking sin and pointing out a perfect Savior is an eyesore to the ministry of this age. They are living for this life and here their rewards will end.

Under such a ministry the world is going down to hell as fast as time can carry it. Like cattle led to the slaughter they know not their danger. The blind leading the blind, all shall fall into the ditch together.

ASSOCIATION.

With whom should Christians associate, is a question of no little importance. "Birds of a feather, will flock together," is an old proverb of great truth. It is a fact that if a sinner and a Christian associate with each other, that they will, as a rule, either both become Christians, or both become sinners. Otherwise there is no congeniality between them. A sinner will not associate with a Christian long, except he succeed in getting the Christian to fall from the grace of God and become like himself. On the other hand a Christian will not associate with a sinner long, except he succeed in getting the sinner to come to Christ. This law of association can be seen in all the animal kingdom. The horse associates with the horse. The hog associates with the hog. Sheep associate with their kind, and so on throughout the whole animal kingdom.

But it is said that Christ associated with sinners, and therefore we should do likewise. I answer, that while it is true Christ went among publicans and sinners, he had but one object in view, and that was the conversion of their souls. Those who joined our Saviour among sinners, always found him talking to them about the kingdom of God. This is as far as Christ ever made sinners his associates. He associated with them simply to win their souls, and not to take part in their ungodliness. So His real associates were those who accepted His doctrine, and followed in His footsteps. This is an example given us by our Lord that we would all do well to heed. It is a sad fact that many young converts backslide and go back into the world on account of ungodly association.

It is perfectly right for Christian people to go to sinners and point them to the "Lamb of God that taketh away the sin of the world," but it is extremely wrong for them to join the sinner in his unrighteousness, by associating with him, and listening to his habitual blasphemy and utter disregard of Christianity, and yet never open their mouths to protest against it.

With whom then should Christians associate? They should associate with God and godly people. The man who associates with God, walks in a holy and pure atmosphere,

thereby growing in grace and in the knowledge of the Lord Jesus Christ, and let me add just here that if we would walk with God we must be wholly sanctified, for sanctification is that act of God's grace by which we are made holy, and as God is holy we must also be holy in order to associate with Him. Enoch walked with God, and was not for God took him. One has said that Enoch so continually associated with God that he went out walking with Him one morning, and "forgot to come back, and is walking with Him yet." And God wants more men to walk with Him, but we can never do it by fighting holiness, and associating with ungodly people. Many a Christian has been wrecked and blighted by evil associations. Let us flee these things, and associate with God, and at the right time God will take us to Himself. M.

FRUITLAND, MO.—We have not "regarded the clouds," nor have we "observed the winds," though these were against us, and we have sown and reaped. How true the old book is! A victory for holiness in particular has been scored here. About sixty souls have been saved and sanctified; the greater portion were reclaimed and sanctified. The devil is here in a peculiar fashion; he is preaching the *Gospel*, strange Gospel! Paul called it "another Gospel," which was false, though an angel preached it. They say Gospel means glad tidings, and so it does. Old Satan then takes this hallowed word, and hugging it to his infernal bosom, runs to a poor lost sinner and says "see! see! here is glad tidings, there is no hell, you may sin and after you die your soul will cease to be, and that will be the end of you." Now such nonsense and foolishness as this has made bold to show itself where the sound of the old Gospel our father's preached is heard. Evangelists Hart and Magann were with us. God has wonderfully blessed these brethren. I am not in the least reluctant about recommending these brethren as sound and clear. Bro. Hart does the preaching, and the "Old Scratch," as he calls his Satanic majesty, cannot stand under the fire of the thirteen inch Gospel rifle. Bro. Magann sings, and we all know the devil doesn't like good religious music, especially when the fire of the Holy Ghost is in it. So you see our meeting did not suit all around, for old Satan did not like it. The victory is ours, and to God be all the glory, and may his grace and holy unction go with these brethren. Yours in Jesus, A. D. BURRESS.

TEMPLE, TEXAS.—The Temple Holiness Mission is enlarging its work. We have recently closed a glorious holiness revival at Brookhaven, Texas, of sixteen days' duration. This was the first holiness revival ever held at this town. At first the opposition and prejudice were great, but much of it was overcome and we had ten bright sanctifications, five conversions, three reclamations—eighteen in all. We organized a church, a prayer-meeting, and a Sunday school. A good brother gave us a nice piece of land of four acres, on which to build us a church parsonage, and to establish a holiness camp ground. We have, therefore, added this to our mission preaching at Brookhaven on each fourth Sunday in the month. We have just closed our great union Mulkey revival meeting in Temple of eleven days, in which Bro. Mulkey claims about two hundred conversions. One hundred and fifty two gave their names for membership in our different churches. Bro. Mulkey raised to pay off debts on church buildings for Waco Orphan's Home for the evangelist, etc., \$106 15. Our mission is moving on as usual. Last night we had a good street and hall service. Pray for our success. There have been converted, 20, sanctified, 24, reclaimed, 7; total 51, in our mission, and about \$40.00 sent us from abroad. Saved and sanctified, W. M. ADAMS.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

TWO DAYS IN A WOMAN'S LIFE.

The day after Bridget left, Satan came along, and said to the mistress of the home, "Make this bread into stones," and she said, "All right, I'll do it, for it does take something besides His Word for me to live on, His sword for me to fight with. I'll have a good lot of stones here ready!" The husband put his head in the kitchen door, and pop! went one of the stones, making him blind for the time being to the excellences of his wife, the cook! One of the boys ventured near, and another stone struck him amidstships, doubling him up for awhile, but giving him, later, a great regard for the sure aim of his mother! "Fight on my soul, 'till death" she sang at the top of her voice, when the next to the baby peeped cautiously in, hoping the battle was over, when lo! such a swift little stone took him in the mouth, that the dear, precious little fellow never finished the already begun eulogy on his mamma's sweetest of voices. And so all day long the stones flew, hither and thither. What execution they wrought! Bandaged heads, eyes tied up by their own awkward fingers, cheeks black and blue from tears and dirty hands—little sobbing, frightened children, huddled here and there, uncared for, uncomfortable, because Bridget was gone, and the mamma had to be in the kitchen. And the mamma? Poor, tired worn out soul! Heavy rings under hollow eyes, lassitude, disgust, utter dejection marked her, as forlornly she sat in her small corner reviewing the day. All at once the truth flashed over her that she had listened to the wrong voice that morning. The other had been there, but in the hurry and the fever of the hard day's labor confronting her, she had not hearkened unto His "Let me rest you before it all begins. Come apart with me awhile. I have somewhat to say unto thee. I have the strength you need—I Am the Strength. I have the patience I Am the Patience. I have the wisdom—I Am the Wisdom. And I will be made unto you strength, patience, wisdom, love, sanctification, all you need. Abide in Me and I will be your Rest. I will be the Christ within, the hope of glory." O how the hot tears fall as she bows in penitent love, and bathes His feet with them, and wipes them with the hairs of her head, and kisses them—those feet so travel-stained and worn with the dust and heat of this earth life! And here in longing pity over this misguided one, He had been standing all the day in her hot kitchen, seeing the flying stones, when He had wanted her to feed on Him, the Bread, on His meat, doing the Father's will. How He forgave and blessed, quieted and rested the tired nerves! How He lifted her from her place at His feet, and in His own arms, on His own bosom let her sob out her grief and her love!

And the next day? Of course Satan came again. And won a similar victory? Nay, verily. With the Master she needed no other weapon than the Word, wielded by the Abiding Spirit, and we hear the voice, clear and sweet above all the merry shouts of the children, singing:

"I hear Thy voice, O Lord of Life!
I trust Thy truth, O Lord of Love!
Listening all sounds of earthly strife
Are lost in music from above.
Listening, I join the rapturous song
That swells through Heaven's unceasing years;
Trusting, my fainting heart grows strong,
For Thou hast wiped away my tears.
"The yoke of inbred sin is gone,
My soul exults in sweet release;

Thou giv'st me faith to wear the crown
Of perfect love and perfect peace.
O marvel of redeeming grace!
O miracle of cleansing power!
Even I with joy shall see Thy face—
Even I am more than conqueror."

CINCINNATI, OHIO.—The work of holiness is spreading and deepening in Southeastern Indiana. At the recent convention at Hope, God sent electric shocks from the celestial world which electrocuted the "old man" and thrilled the saints with holy joy. Brother Fogle, the president of the Association and his fire baptized associates are nobly pushing the battle and planning for a vigorous campaign. A number were clearly sanctified and many blessed.

We are now in the midst of a holiness convention in this city, ably conducted by Brother C. W. Ruth. Brothers Fowler and McLaughlin are expected to stop over Wednesday on their way to another appointment.

We have moved from 409 Sycamore Street to North side of Seventh, between John and Central Avenue, where we have rented and placed a gospel tent and expect to push the battle for one month at least. Possibly longer. Friends of holiness, run in when passing through the city. Jesus is at the head of the movement and

"From victory unto victory, His armies shall He lead;
'Till every foe is vanquished and Christ is Lord indeed."

Under the blood, WM KNAPP.

Plan of Episcopal Visitation.

FIRST DISTRICT—Bishop Wilson.
Japan Mission Conference, Kobe, Japan, August 25, 1898.
Korean Mission, Seoul, Korea, September 15, 1898.

China Mission Conference, Shanghai, China, October 20, 1898.

SECOND DISTRICT—Bishop Granbery.
Illinois Conference, Waverly, Ill., September 7, 1898.

Kentucky Conference, Flemingsburg, Ky., September 14, 1898.

Louisville Conference, Louisville, Ky., September 21, 1898.

Baltimore Conference, Alexandria, Va., March 14, 1898.

THIRD DISTRICT—Bishop Hargrove.
Western Virginia Conference, Catlettsburg, Ky., September 7, 1898.

Holston Conference, Morristown, Tenn., October 5, 1898.

Virginia Conference, Portsmouth, Va., November 16, 1898.

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By ANNA A. GORDON.

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Her address at the laying of the cornerstone of the Woman's Temple;

Her letter of advice to the Methodist Church at Omaha;

Her description of an English election from an American point of view;

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Her pen portrait of Neal Dow;

Her address at the Dedication of Portrait of Mrs. Lucy Hayes, wife of President Hayes, whose principles on Temperance have made her famous;

Her letters of travel entitled "A School Mistress Abroad," which have never been published in America, except in a Vermont paper to which she sent them for the sole purpose of helping a woman who was struggling on in poverty with only a small prospect of financial support;

Her ideas of Queen Victoria, her last and most wonderful address made at the Toronto Convention last fall which has never before been in print, and, in fact, every characteristic and remarkable utterance of hers since 1878.

South Georgia Conference, Hawkinsville, Ga., December 7, 1898.

FOURTH DISTRICT—Bishop Duncan.

New Mexico Conference El Paso, Tex., September 28, 1898.

Northwest Mexican Mission Conference, Chihuahua, Mex., October 5, 1898.

Central Mexican Mission Conference, City of Mexico, October 19, 1898.

Mexican Border Mission Conference, San Antonio, Tex., October 26, 1898.

North Georgia Conference, Augusta, Ga., November 23, 1898.

South Carolina Conference, Greenwood, December 7, 1898.

FIFTH DISTRICT—Bishop Galloway.

Brazil Mission Conference, Piracicaba, Brazil, August 4, 1898.

West Texas Conference, Seguin, Tex., November 2, 1898.

Northwest Texas Conference, Brownwood, Tex., November 16, 1898.

North Texas Conference, Greenville, Tex., November 28, 1898.

Texas Conference, Houston, Tex., December 1, 1898.

East Texas Conference, Beaumont, Tex., December 7, 1898.

SIXTH DISTRICT—Bishop Hendrix.

Montana Conference, Butte, Mont., August 4, 1898.

East Columbia Conference, La Grande, Oreg., August 18, 1898.

Columbia Conference, Albany, Oreg., September 1, 1898.

Pacific Conference, Oakland Cal., September 14, 1898.

Los Angeles Conference, Downey, Cal., September 19, 1898.

Memphis Conference, Paducah, Ky., November 9, 1898.

SEVENTH DISTRICT—Bishop Key.

Tennessee Conference, Clarksville, Tenn., October 19, 1898.

North Alabama Conference, Huntsville, Ala., November 23, 1898.

North Mississippi Conference, Aberdeen, Miss., November 30, 1898.

Alabama Conference, Greensboro, Ala., December 7, 1898.

EIGHTH DISTRICT—Bishop Fitzgerald.

Western North Carolina Conference, Winston, N. C., November 16, 1898.

North Carolina Conference, Elizabeth City, N. C., November 30, 1898.

Mississippi Conference, Hattiesburg, Miss., December 14, 1898.

NINTH DISTRICT—Bishop Candler.

Denver Conference, Denver, Colo., August 18, 1898.

Western Conference, Kansas City, Kan., August 25, 1898.

Missouri Conference, Memphis, Mo., August 31, 1898.

Southwest Missouri Conference, Lexington, Mo., September 14, 1898.

St. Louis Conference, De Soto, Mo., September 21, 1898.

Florida Conference, Gainesville, Fla., December 14, 1898.

TENTH DISTRICT—Bishop Morrison.

Indian Mission Conference, Naromn Okla., November 2, 1898.

Arkansas Conference, Morrilton, Ark., November 16, 1898.

Little Rock Conference, Little Rock, Ark., November 24, 1898.

White River Conference, Clarendon, Ark., December 1, 1898.

Louisiana Conference, Mansfield, La., December 15, 1898.

Home Treatment for Cancer.

DR. BYE'S Balm Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simple anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. Bye, Box 25, Indianapolis, Indiana.

Rev. J. J. Smith's Camp Meeting Site.

Richwoods, near Corning, Ark., July 17-17.

The Williams Tabernacle, near Ripley, West Tennessee, July 21-31.

Hampton, Ky., August 4-14.

Hurricane, Ky., August 18-28.

Bonnie, Ill., August 24-September 4.

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To order a sample of Tears and Triumphs No. 2 for examination, thousands testify to its merit. It can't be beat for camp meeting use, and other revival services. Single copy post paid 25cents; see doz. rates, order of the PENTECOSTAL PUB. CO., Louisville, Ky.

CENTRAL HOLINESS CAMP-MEETING NOTICE.

In addition to Rev. Joseph Jamison and others who have been secured as leaders and workers in the Central Holiness Camp-meeting at Wilmore, Ky., July 16 August 4, '98, the committee on Ministerial Help have been so fortunate as to secure Rev. A. M. Hills, of Oberlin, Ohio. Bro. Hills graduated under the famous Chas. G. Finney, and then took a theological course of three years at Yale. A few years ago he was led to see the need of being entirely sanctified, sought the blessing, and by faith in the blood of Christ, received the cleansing and the baptism of the Holy Ghost. He has been in the evangelistic work for years. Bro. Hills was at the Asbury College commencement. His preaching was logical, scriptural, powerful; his testimony clear and telling.

Let there be a general desire to hear these men. Pray for them, and come and receive and give a blessing.

CHAS. E. BOSWELL.

President Association.

The Omaha, Nebraska, Holiness Camp-Meeting.

Arrangements are being made to hold a camp-meeting for the promotion of holiness at Omaha, near to the gates of the Exposition, which opens June 1, and runs to November 1. It is proposed to have the services continued daily during two or three months, and if the weather and attendance permit, to continue them from opening to closing. We will have a fine grove for the camp, tents well fitted with floors, furnished with beds, lights, and all things necessary to the comfort of the people; grounds well watered, on the street car lines, handy to the city and railroad depots. We expect to furnish good board and lodgings on the camp ground at ONE DOLLAR AND FIFTY CENTS A DAY, and if possible at ONE DOLLAR. Families can occupy a large tent together by making application. Send your name and address on a postal card. State, as near as you can, when you will come, and how long you will stay, to the undersigned. We expect to secure the services of all the leading men in the country, evangelists, missionaries, pastors, etc., and make this meeting a blessing to all who can attend. Thousands of God's people all over the land will come together to visit the Exposition by day, and have a cool, clean home for rest by night, where salvation will be preached, and the evening enjoyed as a Christian does enjoy such services. On Sabbaths a full salvation programme will be offered all day, and parties who come to Omaha can spend the Sabbath in quiet and blessed worship. Everything possible to your comfort will be provided for soul and body, and all at the lowest possible rates.

The days and weeks of special services will be announced later, and circulars of Evangelistic, Prohibition, W. C. T. U., Conventions, together with other religious meetings, will be sent by mail to all who send their address.

REV. B. S. TAYLOR, Evangelist.
DES MOINES, IOWA, May 24, '98.

HOLLY SPRINGS, MISS.—Will you please insert this in your good paper and in the "Campmeeting Calendar." The Victoria Holiness Camp-meeting will begin Thursday night August the 25th, 1898, and will continue D. V. for ten days. For further information address the undersigned at Holy Springs, Miss., or T. A. Bottom, at Victoria, Miss.

Yours in the work of holiness,
REV. J. W. POSTON, Pres.

Price has been reduced on the original old fashioned Dobbins' Electric Soap, so that it can now be bought at 8 cents a bar, two bars for 15 cents. Quality same as for last 33 years, "BEST OF ALL," ask your grocer for it.



Mankind needs a herald, like the heralds of old, to proclaim so that all may hear, the vital importance of health. The average man of to-day thinks it beneath his dignity to bother about his health until it is gone. Even then he only takes measures to restore it in an indifferent, contemptuous sort of way. Men cannot learn too soon that health is the most important thing in life—in fact, is life. Without it the most brilliant man will be a failure, and the most robust man will rapidly become a physical wreck. The man who neglects the little headaches, the loss of appetite and sleep, nervousness, hot flushings, cold chills, heavy head, lax muscles, and the multitude of bad feelings that are the heralds of approaching sickness and disease, must pay a tremendous penalty. For men who suffer in this way there is no medicine equal to Dr. Pierce's Golden Medical Discovery. It sharpens the appetite, corrects all disorders of the digestion, invigorates the liver, makes the assimilation of the food perfect, purifies the blood and enriches it with the life-giving elements that build new, healthy flesh. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of consumption and is the best of all known remedies for nervous troubles. Thousands have told, over their own signatures, the stories of the wonders it has performed. Honest dealers will not urge a substitute for the sake of a little extra profit.

Thomas Fletcher, of Clifton Station, Fairfax Co., Va., writes: "I suffered terrible tortures for ten years with 'gastralgia' (pain in the stomach). I then took six bottles of Dr. Pierce's Golden Medical Discovery, which completely cured me."

When the bowels are regular the body will feel good and the mind will be active. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never gripe. All good dealers sell them and have nothing else "just as good."

OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

HUGHES—The messenger, Death, has again visited our home and taken from us our darling babe, John Wesley Hughes, Jr., who departed this life on the morning of January 17, 1898.

His disease was pronounced typhomalarial fever; yet he seemed to suffer but little—was so patient and quiet all through his illness that, to us, he seemed like a little flower that unfolds its beauty and gives off its fragrance for our admiration and pleasure only for a little while, then calmly fades, withers, and dies.

He was three years and four months old, was quite a pet in both our immediate and school family. He called himself "papa's Prohibition Methodist," and "mamma's sunbeam." Many prayers were offered for his recovery, but those who loved him best and whose own bodies had been touched by the divine hand, seemed powerless to get hold of the throne for him; and sometimes found themselves unconsciously planning for his funeral and burial, and the dear little fellow himself seemed to despair of life, saying one day to his mother as she knelt by his bedside to pray for him: "Mamma, I'm afraid Jesus is going to take me." In thinking of the deceased of mature age we are sometimes at a loss to know to which eternal home they have gone, but with this precious jewel it is not so, for we know that Jesus said: "Of such is the kingdom of heaven." And we also know that our baby is 'now' a happy inhabitant of the mansion which Jesus went to prepare for him. So now our bereaved hearts are comforted only in the thoughts that God had a wise purpose in taking him, and 'we' know where to find him.

Clearance Sale

OF

TEACHERS' BIBLES.

From among a large selection of Bibles, of which we have sold thousands in the past few months, we have left on our hands a few of the famous

Oxford, Combination, Bagster, and International Teachers' Bibles.

To make the Opening Sale interesting and set the people to talking, we will offer you, while they last,

The World-Renowned "Oxford" Bible, Self-Pronouncing,

And large, clear type (Bourgeois). Has all the features that have made this Bible famous. Fine linen lined to edge, **\$4.50 for 1.95** flexible backs, with all the Helps or with the Concordance only. Bought to sell at \$4.50. Will close them out at the remarkably low sum of \$1.95. Leather lined, for only 25 cents extra, giving you a **\$5.00 for 2.20** either case, add 26c. extra for postage.

Light Weight: Many are calling for a convenient size Bible with Concordance only, leaving out much of the matter that is so seldom used. There are a number of these Bibles among this lot and you can state whether you want all the Helps, or Concordance only.

Pentecostal Publishing Co.

Little sunbeam, thou hast left us,
No more on earth thy rays we'll see,
But in Heaven we'll behold thy glory
Through the cycles of Eternity.

PAPA AND MAMMA.

WILMORE, KY.

BRUCE.—Mrs. Geo. W. Bruce, Sr., was born January 28, 1827, and died near Garrison, Lewis county, Ky., March 16th, 1898. She had been connected with the church from childhood, and was a woman whose sterling character commanded universal respect. She was kind and loving in nature, but firm in her adherence to what she conceived to be right. During the last days of her life she found great comfort in the reading of her Bible, and was constant in this regard. She lived and died with hope in God through Jesus Christ. Seven children survive, and cherish her memory in tenderest, holiest love.

E. E. HOLMES.

BOSWELL.—Little Jennie Boswell, the lovely and only daughter of our beloved pastor and wife, passed from earth to heaven April 13, 1898, with that dreaded disease, membranous diphtheria. She was an unusually smart child for her age, being twenty months and a few days old. The night before she died she asked her papa to sing: "Open the door for the children," and said, "mamma, help papa sing." She was too pure and sweet for earth, and God took her to Himself.

Sleep on, dear one, sleep on,
At rest within the tomb;
Oh, surely thou shalt rise,
And God will call thee home.

Sleep on, dear one, sleep on,
Your trials all are o'er,
In memory's casket we will keep
A thought of thee in store.

'Twas hard to give thee up,
To miss your presence, dear,
Though all things will be well,
And God for thee will care.

Sweet Jennie is gone to rest with God,
Beyond this land of sin,
Where songs of angels never cease,
And we'll meet our darling again.

In loving remembrance,
LILLIAN.

TOLU, KY.—We have been at Tolu seven months, have held five meetings with quite a good number saved, sanctified, or reclaimed. We have completed and dedicated two churches, and repaired the parsonage, and released one other church of most of its debt. We have had three quarterly meetings, with a general good time. Will your family pray for us that we may do great good here for the Lord? Yours in Jesus,

ROBT. and MATTIE JOHNSON.

Beautiful Life of Frances E. Willard.

Harvest ripe for agents. Now is the time. This is the book. But one Frances E. Willard, and but one authentic story of her life. Write to-day to THE PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Attention Evangelists.

We want to make you a proposition concerning our song books, especially

"Tears and Triumphs No. 2."

We will make it to your advantage to let us hear from you. See what revivalists have said of this great book.

Look each week for a new testimonial. Evangelist Robt. O. Smith, writes:

"I most heartily commend 'Tears and Triumphs No. 2' as a most valuable adjunct to sacred song. The songs 'Never Alone,' 'I Will Say Yes to My Savior,' and the touching and beautiful solo, 'Answered Prayer,' are among the best of their kind, and are well worth the price of the book. The authors have spent much time and prayer on behalf of the work, and their labor of love has not been in vain in the Lord."

ROBT. O. SMITH, Evangelist.

It is the best thing I have ever seen in the song book line.
W. E. CHARLES,
Dycusburg, Ky.

Write us now for our proposition.

Yours in holy song.

PICKETT PUB. CO. Louisville, Ky.

IF YOUR SUNDAY SCHOOL IS BEHIND ON SINGING MAKE IT A-HEAD BY USING A SONG :- BOOK

Which has already reached
the sale of over

A Quarter of a Million Copies.

274 Songs, Round and
Shaped Notes

MUSLIN, 18c. Cloth 25c. in lots of 25 or more.

One returnable copy mailed at this
price to Sunday-schools for examina-
tion. Address,

Charlie D. Tillman,
Kansas City. Atlanta. Cincinnati.

THE TWO LAWYERS.

fountain of tears had been sealed up
for many a year, but finally his frozen
heart was thawed out, and the grief
he felt at the loss of his last friend, as
he thought, poured itself out in a per-
fect flood of tears. Hutton motioned
the crowd away, and remained alone
with poor Jim, until he could some-
what restrain his grief, then Hutton
dissuaded him from his purpose to
spend the night in the cemetery at
John's grave. He took Jim with him
in his carriage to the city, gave him a
bath, a hair cut and a decent suit of
clothes, and took him out to the camp-
ground. Whiskey Jim was one of the
first persons at the altar that night,
and one of the first to be converted.

The next morning at six o'clock Jim
stood with tears of gratitude coursing
down his cheeks ringing the bell which
called the people to the morning prayer
service.

The camp-meeting went forward with
accumulating power, and spreading in
its influence over a wide territory of
country. More than four hundred souls
were either converted or sanctified
during the meetings.

When Hess' examining trial came
up, the fellow Karoon, with whom Hess
talked so freely just before the tragedy,
was a very damaging witness against
Hess. He swore that he had heard
Hess threaten to kill Happy John, and
identified the weight with which John
had been killed as the one Hess had in
his possession just before the tragedy.
Several other witnesses corroborated
the testimony of Karoon, and Hess
was committed to jail without bail.

Hicks and Hutton volunteered their
services to the district attorney, pre-
pared the case for prosecution, and
then persuaded Hess' lawyer to save
his client's life by getting him to con-
fess his crime, which he did in open
court, and was sent to the State's prison
for life. Hess' confession was published
in full, in one of the city papers, and
would make interesting reading if space
would permit our publishing it in full.
I will give only a brief paragraph.

"I was deeply impressed with the
meetings at the store. I knew there
was a power in them above human
power. I thought seriously of seeking
salvation myself, but when the two
preachers, Mr. Gall and Mr. Youngduck,
began to oppose the meetings as I read

their objections published in the papers,
they seemed to destroy all the good
resolutions that were forming in me,
and seeing my old customers leaving
me, my heart was filled with a great
hatred against the holiness revivals,
and I determined to join with the
preachers and do all I could to break
up such meetings. But for the opposi-
tion to the meetings on the part of the
two preachers named above, I never
would have committed the crime, and I
believe I would to-day be a happy
Christian man."

Hutton held religious services in the
jail, and did what he could to lead Hess
to a better life, but the man seemed to
be most all animal, with but little
power to think of his soul or of the sin
he had committed. He went away to
the penitentiary with some hopeful
signs of repentance, and a Bible which
Hutton gave him, with the promise
that he would read it.

Mr. Youngduck went East to attend
a Chatauqua, and make a run through
New England.

The regular holiness prayer-meeting
was held each week with a large at-
tendance, and people were constantly
converted and sanctified at these meet-
ings.

From the camp-meeting, the revival
fire had been carried to many com-
munities, and was kindled in many
homes and hearts.

Many of those who were wholly
sanctified at the Hutton camp-meeting
on going home sought out the poor and
destitute, and told them of the great
salvation, and so the good work went
forward until scores of people who did
not attend were brought into
a gracious state of salvation. The
good resulting from one of these great
holiness camp-meetings can not possi-
bly be estimated.

The effects of these meetings are es-
pecially marked among the people of
the humbler walks of life. There is a
freedom of soul, an abandonment from
all that stiffness that in our churches
so often hinders the spirit of true
worship, and the people worship with
an enthusiasm and joy that is indeed
refreshing to the soul.

(TO BE CONTINUED.)



That Tickling

sensation in the throat is instantly
relieved by Dr. Bell's Pine-Tar-
Honey—a wonderful remedy for
coughs and all troubles caused by
inflammation of the mucous mem-
branes of the throat and respiratory
organs. A purely vegetable com-
pound, it contains nothing but heal-
ing and invigorating medicinal prop-
erties. It is guaranteed to cure the
most stubborn coughs as well as
asthma, bronchitis, sore throat, La
Grippe, whooping cough, and croup.

DR. BELL'S Pine-Tar-Honey



Is sold everywhere at 25c.
and \$1.00 a bottle, or
will be sent upon receipt
of price by

The E. E. Sutherland
Medicine Company,
Paducah, Kentucky.



PARKER'S
HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray
Hair to its youthful color.
Cures scalp diseases and hair-falling.
50c. and \$1.00 at Druggists



"For God, and Home, and Native Land."

100,000 Copies Have been Sold

FRANCES WILLARD has done more than any woman in the world to
exhibit woman's ability to lift the world
sunward and Godward.

Greatest Selling Book of the Century!

Why Will Eagerly Read this Book?

Mother, Girls and Boys. Women. Men, Teachers, Reformers and Evan-
gelists, Journalists, Public Speakers. Politicians, Ministers, and Workingmen.

Why?

Because Miss Willard is so well known and universally loved.
Because thousands are eagerly waiting for the book to appear.
Because a large share of the profits go directly into the temperance cause
Because the book is attractive and unique.

No parent can afford to permit a young man or woman to miss the influ-
ence of this triumphant human soul.

Send 50 cents for an Outfit at once. Do not allow
this opportunity for making money to pass by.

Pentecostal Pub. Co., Louisville.

Holiness Campmeeting in Vir- ginia.

Received a circular announcing that
the South-side Inter-denominational
Holiness Association will hold a camp-
meeting at Wakefield, Sussex county,
Virginia, beginning Tuesday, August
2d, and continuing ten days. Wake-
field is on the Norfolk & Western rail-
road, half way between Norfolk and
Richmond. Ample grounds have been
secured, and every arrangement made
for the comfort and convenience of
those who attend. Earnest prayer is
requested for the success of this meet-
ing. It is, perhaps, the first distinctly
holiness campmeeting to be held in
Virginia, and the association under
whose auspices it is held are exceed-
ingly anxious to have Christians to help
with their prayers.

BENSON JONES, }
JOHN H. HARRIS, } Exec Com.
W. J. POND, }

Stuttering Cured.

Rev. G. W. Randolph, the great voice
trainer, has vacated his voice school at
Louisville, Ky., for a few months, and
has opened a voice school at Blue Lick
Springs, Ky. for a short time. He will
be pleased to hear from stutterers at
once, and have them visit him for
treatment or send for mail cure. He
never fails to cure. Bro. Randolph
stands high in his profession, and is
endorsed by governors, preachers, and
doctors all over the land.

Evangelist John Norberry's Slate.

Lowell, Mass. M y 21-July 14
Doughlass, Mass. July 15-25
Rock, Mass. July 26-August 1
Portsmouth, R. I. August 2-21
Home address, 481 Halsey Street
Brooklyn, N. Y.

Monitor Incubator.
Full 30-Page Cat. for stamp
sent all about Poultry.
THE MONITOR CO.
Wm. Dr. Middlebrook, N. Y.

Sanctification:

What It Is.
When It Is.
How It Is.

82 Pages, price 15c.
Beautiful and touching songs, such as
Life Boat, Soul's Sweet Home, etc.
Price, 25 cents.

Agents, Evangelists and Pastors write
for terms. You will be surprised at liberality
of offers. Address,

J. B. Collins, Bardwell, Ky.

All Points South VIA SOUTHERN RAILWAY

Fastest Time,
Best Trains,
Most Superior Service

5584 Miles in Eight Great States:
Kentucky, Tennessee,
Virginia, North Carolina,
South Carolina,
Georgia, Alabama,
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3-Daily Trains Each Way-3

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Louisville and Lexington.

THE LINE TO
ASHEVILLE, "The Land of the Sky."

Low Rate Home Seekers' and Settlers Tickets
on sale 1st and 3d Tuesdays each month.

For rate and information call or address
A. Whedon, P. & T. A. W. H. Taylor, A. G. P. A.
No. 216 Fourth Ave., Louisville, Ky.

"The maximum of enjoyment
at the minimum of expense."

"Beautiful Chatauqua"

a handsomely illustrated booklet describing the
beauties of Chatauqua Lake will be sent on ap-
plication **FREE**. Before Deciding Where to
spend Your Summer, you
will consult your own interests by sending for
this work of art, as Chatauqua possesses ad-
vantages as a summer resort offered by no other
place. Inexpensive, quiet, yet supplied with
varied recreation, perfect scenery. Absolute-
ly healthy. Free from malaria, mosquitoes
and flies. **NO DANGER FROM WAR OR
YELLOW FEVER** because an interior resort
and situated at a high altitude. Send for our
booklet at once.

CHAUTAUQUA ASSEMBLY,
W. A. DUNBAR, Sec'y. Chatauqua, N. Y.

Millinery Parlors and Pur- chasing Agency.

Send a Trial Order and let me
convince you I can save you money

Mrs. A. Shaw,
3026 Portland Ave., Louisville, Ky,
Reference: Editors of this paper.

Question Drawer.

1. A brother sends us a clipping with the heading: "Correct Transcript of Pilate's Sentence in Condemning the Saviour," and asks for an explanation in the PENTECOSTAL HERALD. We presume the good brother desired our opinion as to the genuineness of the document. In few words, we believe it to be a base forgery like many other things found among Catholic relics. Mark Twain says that he had seen enough pieces of the "true cross" to build a ship. Not long ago the SEAMLESS COAT of the Saviour was on exhibition and many professed to be healed by touching it. Pictures have been exhibited which were claimed to be exact likenesses of the Saviour and always some wonderful story has been told of the manner in which they have been preserved. They are all the outgrowth of the materialistic tendencies of Catholicism and are unworthy of any sort of credence.

Going Through a Train with Tracts.

Some one, in giving his experience in regard to distributing tracts on a train, says: "The first time I went through a car, handing a tract to every person, I had to ask God for courage to enable me to do so. And then I offered a second petition, which was that God would bless the tracts to the good of those who received them."

This latter should always be done. Sometimes a kindly word or wish may also be well, as you pass along. Don't stop to discuss or argue. But if you feel prompted to have a quiet little talk with any one, by all means have it, but not without seeking God's guidance for yourself and His blessing on the message.—A. W. O., in "All Aboard."

BELTON, TEX.—I want to say your paper is a real blessing to my soul, and I will do all I can to place it in every home possible, as I find so many people through the land who are living beneath their privileges in the Gospel and are real hungry for the old-time religion. Bless the Lord, light is breaking forth everywhere, and let us never become discouraged, but ever look to Jesus and press the battle and never go into the harvest without power from on high, and then we will gladly run from one end of the land to the other and tell everybody about the cleansing blood of our Lord, and then our God will hear from heaven and open up the windows and pour out upon the thirsty a real Pentecostal deluge. May the Lord help us to be true to Him and obey His voice. I have been preaching in this town for about ten days, at the park. The meeting was under the auspices of Berachiah Mission, with Wm. E. Fisher, as superintendent. The Lord is doing a good work through this young anointed soldier of the cross. God bless him and his noble work. The progress of our meeting was somewhat hindered by war excitement, rain, cold nights and opposition in general, but our great Captain safely led us through it all and gave us victory. Bless his dear name. Many souls were wonderfully blessed, and some converted, others reclaimed and a few passed over Jordan and we left them with bright and happy faces, eating Canaan fruit and shouting down walls. We go from here to Waco, and from there to Hillsboro, Texas. Correspondents will write me at the latter place.

Yours in the secret of the Lord,
J. B. FISHER.

"THE HERALD is certainly the holiness paper; it is neat and clean looking, courageous, clear, incisive, Wesleyan, Scriptural and loving."

T. L. CODRALLAKE.
MOBERLY, MO.

"In His Steps"

This New Book is Attracting Great Attention.

It is a remarkable production and is probably having the largest circulation of any religious book in this country. The

Sales have run up to several hundred thousand copies

in the past few months. We hope all of our friends and agents will order a supply of it at once. We clip the following from *The Evangelical*:

"No one can read this book without becoming better, and no one will read the first chapter without desiring to read the whole book. It is in story form, but has point and purpose. Every one should read it and live its teachings, and the millennium would soon be here."

Paper cover, 25 cents; cloth cover 75 cents, postpaid.

Pickett Publishing Co.
Louisville, Ky.

EVANGELISTS' SLATES.

R. M. Guy's home address, Meridian, Miss., and his slate: Crain, Miss., Camp, July 9-18; Marhavi, La., Camp, July 21-30; Ebenezer, La., Camp, August 2-11.

E. S. Dunham, Central Ohio Conference, Evangelist, Delaware, O. Mitchell, Iowa, June 9-19, Camp Meeting; Oakley, Kan., June 23 July 3, Holiness Association Camp; Denton, Tex., July 7-17, Texas Holiness Camp; New Freedom, Pa., July 21-31, Summit Grove Camp; Emory Grove, Md., (P. O.) Aug. 1-7, Emory Grove Camp; St. Joseph, Mo., Aug. 11-21, P. E. Dist. Camp; Claridon, O., Aug., 25 Sept. 4, Camp near Marion. Some dates previous to above open if spoken for quickly; also open after September 4th.

In a private letter to the editor, Mrs. B. W. S. Huffaker, Monticello, Ky., says, "I have been a constant subscriber to your paper ever since it was first started. It has changed its name two or three times, but it is always a welcome visitor to me. It always brings good news from so many different places. I am now past seventy-three years of age and while I am in declining days it does my soul good when I read of so many good meetings in your good paper. And I want to say to you that I am sanctified. It was fifty-eight years ago and say, may the good work go on and win many souls to glory."

Princeton District.

FOURTH ROUND			
Eddyville, Eddyville	May	28-29	
Canton, Filson	June	9-10	
Cadiz, Bethel	"	11-13	
Cerulean, Cave Spring	"	18-19	
Star Line Works, Brandon	"	2-28	
Kuttawa, Martin's Chapel	July	2-3	
Salem, Cedar Grove	"	9-10	
Graed Rivers, Mt. Carmel	"	16-17	
Marion, Marion	"	24-25	
Smithland, Livingston	"	30-31	
Carrsville, Hamilton	Aug	6-7	
Shady Grove, Shady Grove	"	13-14	
Princeton, Rock Spring	"	20-21	
Dawson, Dawson	"	27-28	
Tolu, Hill's Chapel	Sept	3-4	
Greenville, Greenville	"	11-13	
Greenville, O. R. Myer's Chapel	"	17-18	

S. C. ALLEN, P. E.

Danville District Fourth Round.

Mackville	June	11
Richmond	"	18
Chaplin, Poplar Flat	"	25
College Hill, Passes	July	2
Salt River, Pleasant Valley	"	9
Burnside	"	16
Somers	"	16
East Pulaskie, Soul	"	17
West Pulaskie	"	18
Salvisa, Joseph's Chapel	"	24
Stanford	"	30
Proachersville, Lawsons	"	31
Moreland, Concord	Aug.	1
Perryville	"	6
Harrodsburg	"	13
Wilmore, Koberis	"	20
Lancaster, Bryantsville	"	21
Danville	"	27
Burgin, Mt. Olivet	Sept.	3
Nicholasville	"	10
Salvisa, Ky.	"	17

W. F. VAUGHAN, P. E.

To Camp-meeting Committees.

If you need a good leader for your singing at the summer and fall meetings, write me. I am prepared to put you in touch with a good man and good singer at reasonable rates.

WILMORE, KY. L. L. PICKETT.

GLUTEN FLOUR

For Dyspepsia, Constipation, Diabetes and Obesity. Unlike all other flours, because it contains no bran and no starch, it causes acidity and flatulence. Nutritious and palatable in highest degree. Unrivalled in America or Europe. PANFLET AND SAMPLE FREE. Write to FARWELL & RHINES, Watertown, N. Y.

OPIUM

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on its own and connecting lines, including Vicksburg and Jackson, Miss., Baton Rouge and Natchez, La., Little Rock and Hot Springs, Ark., Waco, Fort Worth, Dallas, Houston and San Antonio, Texas, and points on the Pacific coast. It also has through passenger trains and fast efficient double daily service from New Orleans, Jackson, Memphis and points South and West on its own and connecting lines to

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including St. Louis, Chicago, Buffalo, Pittsburgh, Cleveland, Boston, New York, Philadelphia, Baltimore and Richmond.

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A. H. HANSON, G. P. A., W. A. KELLOND, A. G. P. A. Chicago, Louisville.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

DON'T FORGET IT! By this Line you secure

MAXIMUM of speed, safety, comfort, satisfaction,

... AT THE ... MINIMUM of expense, anxiety, bother, fatigue.

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On Sale at Reduced Rates from All points on this Line and Connections to Nashville and Return during the Continuance of the Tennessee Centennial and International Exposition

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Titles of a few are: "Saved or Lost," "Traveling to Eternity," "Yes, He Means You," "How to Be Saved," "Why We Should Come to Jesus." Also some stirring temperance tracts.

Oh, who will help to sow the seed That lost and guilty sinners need? 300 Pages, 2c. Ots.; 150 Pages, 1cc.

Address, Rev. A. W. Orwig, 265 Woodland Avenue, Cleveland, Ohio. Tracts are all good.—Editors "Herald."

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For the protection of fruit and shade trees against rabbits and all kinds of animals and insects. Nothing will bite the bark of a tree with this Coating on it. It also keeps all insects from the roots as the rain carries the paint down to the roots from the body of the tree. It is almost a second bark, and protects the tree against the weather. It only requires one coat. One coat lasts five years. It is purely vegetable, nothing in it to damage the tree. The Tree Coating is not poison and will not harm anything that would eat it. Castor oil is good compared with this Tree Coating. It never loses its taste, and will not spoil in the package, open or unopen. Always ready for application. Anybody can apply it. A boy eleven years old as well as a man, can coat from 600 to 800 small trees and larger ones in proportion. John Hall, of near Churchton, coated twenty five trees with one half pint. The cost to coat a tree with my Coating is less than the cost of the labor to wrap and tie up a tree with anything. We furnish the brush to apply the Coating with every package of Tree Coating. Agents wanted.

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We give the names of some parties that have used the LOCKHART TREE COATING: G. W. Parker coated 400 trees in November. John Hall, Churchton; Fayette Hendricks, Union Grove; Richmond Harrison, Templeton; Wm. Poor, Assessor, Newbern; Wm. Pierce, Trimble; Smith Dickey, Newbern; and many others whom we have not space to mention. Write or ask these parties about the Tree Coating. All of the above are in Tennessee.

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In Pints, Quarts, Half Gallons, Gallons, 5 or 10 Gallon Cans or Half and Whole Barrels. A brush with every package.

Pint, 60 cents, Quart \$1 00, Half Gallon \$1.50, Gallon \$2 50, in 10 Gallon Cans \$2 00 per gal., Half and Whole Barrels \$1 50 per gal. No charge for package. We prepay freight on One Gallon and upward.

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Notice.

Let all delegates and visitors to the W. F. M. S., which meets in Millersburg, June 10th, send their names at once to Mrs. J. A. Miller that entertainment may be provided.

Reduced rates have been secured on the certificate plan of one and one third fare.

Dr. A. P. Parker, of Shanghai, China, will be in attendance and will preach the annual sermon on Sunday morning, June 12th. Let all of the auxiliaries send a delegate.

Miss BELLE BENNETT, Pres.

A. MAY NUGENT, Rec. Sec.

BEDFORD, KY., May 31st.

"Steps to The Throne."

Cloth 60 cents. Ready about July 1. To advance subscribers 50 cents. This is the latest book up to date, from the pen of Evangelist G. D. Watson. It is different from all his other books, and his most thoughtful production. It treats in a united theme the various stages of the spiritual life, in connection with the coming of Jesus, and His personal reign on this earth. It opens up a marvelous vista of faith and coming glory to the perfect believer, being a consecutive exposition of the second, third and fourth chapters of the book of Revelation.

The pages glow with the most passionate and tender love for Jesus, and the argument for His Theocratic government on this earth, is unanswerably fortified by Scripture and reason. Every Christian on earth should read this book. Price 60 cents. Agents wanted.

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A Preacher Burned Out.

We have received the following sad note:

On Tuesday, May 24th, at 12:30 a.m. we found our house burning. My entire library was destroyed. I want to buy some second-hand, standard books, such as a preacher is bound to have.

We saved but a few things besides the piano. I am insured sufficiently to cover half my loss, "financially." But in another sense, money would not, could not, pay us for our household goods—they had become sacred.

J. R. PEOPLES,

MIDDLESBORO, KY.

Cheap Rates to Arkansas and Texas.

On May 3d and 17th, June 7th and 21st, 1898, the Cotton Belt Route will sell round trip tickets from St. Louis, Cairo and Memphis, to all points in Arkansas, Louisiana and Texas, at one fare, plus \$2.00 for the round trip. Stop-overs will be allowed on going trip within 15 days, and tickets will be good to return within 21 days from date of sale.

The Cotton Belt passes directly through the best portions of Arkansas, Louisiana and Texas, and this will be a splendid opportunity for home-seekers to secure a good location.

For full particulars, as to rates, etc., and for free copies of handsomely illustrated pamphlets about Arkansas, Louisiana and Texas, write to W. A. McQuown, Traveling and Passenger Agent, 504 West Main St. Louisville Ky.

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Your Children cured of Bed-wetting. Sample Free. Dr. F. E. MAY, Bloomington, Ill.

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On June 10th, 11th, and 12th round-trip tickets will be on sale via the Cotton Belt Route to Dallas and Ft. Worth, Tex., at one fare for the round trip, account of Imperial Council, Nobles of the Mystic Shrine.

These rates are open to the public. The Cotton Belt is the shortest and quickest route to these places.

For full particulars write to W. A. McQuown, Traveling Passenger Agt., 504 W. Main St., Louisville, Ky.

Or E. W. LABEAUME, Gen'l Pass. and Ticket Agent, St. Louis, Mo.

Evangelist J. M. Wilson's Texas camp-meeting slate: Gordon, Tex., August 5-15; Sidney, Tex.; tabernacle meeting, August 22—.

Do you want a book, pamphlet, or catalogue printed? Are you in need of envelopes, letter-heads, note-heads, bill-heads, visiting cards, circulars, announcements? Does your church need collection envelopes, monthly or quarterly statements, or printing of any kind? If so, send to us. We are prepared to do this work, and can furnish you with anything you need in this line. We guarantee our work, and our prices are exceedingly low. Fraternal yours,

THE PENTECOSTAL PUB. CO.

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Evangelist A. C. Bane's Camp Meeting Calendar.

Abilene, Texas July 4-14; Poetry Texas, July 14-24; Scottsville, Texas, July 26-August 5; Greenville, Texas, August 5-15; Hughes Springs, Texas, August 17-26; Dublin Texas, August 26-September 4th.

Paint Talks. VI.

THE COMPARATIVE COST OF PAINTS.

Figures have been published claiming to show a saving of nearly fifty per cent. in the cost of painting done with pure white lead as compared with ready mixed paints.

Mr. Oliver D. Goodell, now of Baltimore, who is an author respected by all paint manufacturers, made in 1896 a series of experiments to test these figures. He found that a pure lead paint mixed according to the published formula would require four coats to cover instead of two, as claimed, and therefore the cost of the lead paint was quoted over fifty per cent. too low. He also found that a mixture of equal parts of lead and zinc showed a saving, for the same work, of over ten per cent., while with pure zinc white, the saving in cost for the same work equally well covered, was about fifty per cent.

The practical demonstration from these experiments is that combination paints are more economical than pure lead. As I have already asserted in these articles. That they are more convenient everyone knows; that they are more durable is guaranteed, under duress, by several manufacturers of them; and that zinc paints are innocuous, has been fully demonstrated. Why then do painters continue dictating pure lead? I will allow Mr. Goodell to answer this question:

"We have heard one old house painter give the kernel of truth in this matter. Let us quote his words: 'I know white lead does not last as long as the mixed paint; but when it goes it goes all over alike and leaves a fair surface to paint over. Then, again, houses painted with white lead need painting oftener, and as long as people think it is best I let them think so, as it makes better business for us.'"

STANTON DUDLEY.

O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great king over all the earth."

CONSUMPTION CURED.

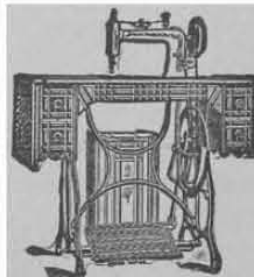
An old physician retired from practice, had placed in his hands by an English physician, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases and desiring to relieve human suffering, I will send free of charge to any who wish it, this receipt in German, French, or English with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 850 Powers Block, Rochester, New York.

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

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VATREES, KY.—The meeting closed at Vatrees, Ky., on the 22 of May. We had a great deal of opposition. Mormonism, Rus'eism and quite a number of other sins to contend with. The good Lord gave us the victory. Some converted and reclaimed. I am at home for a few days, any one needing help write me after the eighth of June.

Your brother in the work,

M. C. MOORMAN.

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For a few hours' pleasurable employment, introducing to some of your neighbors and others "Favorite Medicated Soap," at 10 cents a cake. You only have to sell three dozen, and the Bible is yours. This is a good opportunity for every man, woman, boy or girl to get a Bible (publisher's price, \$4.50) for a little time spent in aiding Martin DeGarmo Company to introduce their soap. See Advertisement:

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Portsmouth, R. I., July 29-August 8.

Vincent Springs, near Dyer, Tenn., August 10-21.

Uba Springs, Tenn., August 23-September 1.

Terrell, Texas, September 3-13.

Bates, Texas, September 15-25.

If there are any mistakes in the above dates, will the Secretaries of Camp-meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky.

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To the Manufacturer:

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The Cotton Belt passes directly through the best portions of these States, and is the best route for the intending settler, as it is the only line running comfortable chair cars and Pullman sleepers through from Memphis, to Arkansas and Texas without change. If you are thinking of moving, write for free copies of our handsomely illustrated pamphlets—"Texas," "Homes in the Southwest," "Truth about Arkansas," "Glimpses of Southeast Missouri, Arkansas and Northwest Louisiana," and "Lands for Sale Along the Cotton Belt." They will help you to find a good location.

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For the benefit of our **EIGHT WEEKS SUBSCRIBERS**, and all whose subscriptions are **FULLY PAID UP**, or will send in the amount of back dues at once. All such will be entitled to a 20 per. cent reduction for a short time on these

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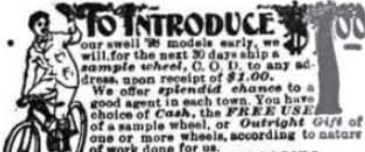
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Our King Cometh.....	25	Revival Sermons.....	100
One of God's Lilies.....	25	Old Man.....	100
		Pastoral Sketches.....	100

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We will be glad to have the addresses of other evangelists and request that they send them to us. If there are mistakes in the above, please to let us know.

[The following was intended for a private letter, but we are sure our friend will not object to its publication. It is encouraging to us, and will be helpful to others.—Es.]

DEAR BRO. ARNOLD.—I think I should die spiritually were it not for the food for the soul that comes to me regularly through this blessed medium, [the PENTECOSTAL HERALD]

Good books are a great help to me. Have read a great many, and expect to read a great many more, but the splendid, inspiring articles, coming fresh from the pens of such men of God as Bros Carradine, Morrison, Cockrill, and very many others, are refreshing as summer showers. It has been just two years May 4th, since I ceased from my struggle and found rest and peace in a personal Saviour, and O, what two short, happy years they have been. Thanks to dear Bros. Carradine and our glorified Bro. Rinehart, as instruments in God's hands to bring me into this blessed living way which shineth more and more unto the perfect day. I am so glad I entered in—Hallelujah! Two years the PENTECOSTAL HERALD has come to me laden with good things—am always hungry for it, I always begin with first page and read it through. Yours saved to the uttermost.

EMMA J. AYERS.

THE address of the Holiness Industrial School has been changed from Charleston, Tenn., to Beniah, E. Tenn.
M. C. HENCK.

LOE'S MILL, TEXAS.—As no one has ever written to the HERALD from this part of the world we thought we would write you a few lines, and tell you of our ten days' meeting just closed. Ten sanctified, several converted, and the cause of Christ built up generally. The services were conducted by Brother John L. Watson of Louisiana. He preached and taught entire sanctification as a second work of grace. We now have a holiness band organized. We moved from Marthaville, La., the first of December 1897, to this country, and there was no one in the experience of entire sanctification except us. Praise the Lord, we now have twelve including ourselves. We want the prayers of the readers of the HERALD that the Lord will send us another evangelist to help us. There is a great work to be done here. Our preacher in charge, Brother Stewart, is a second blessing man, claiming entire sanctification, but could not attend our meeting. Pray to the Lord that He will send us another evangelist that will preach entire sanctification as a second work of grace. All out for Christ.

DR. A. D. SNIDER, AND WIFE.

Shelbyville District.

FOURTH ROUND.

Beards F. D.	June	28
Taylorville, D.	"	11
St. Louis, G. C.	"	18
Prestonville, P.	"	25
Campbellsburg, G.	July	2
Bedford, H. G.	"	9
Christiansburg, R. B.	"	16
Milton, A.	"	23
Port Royal, P. R.	"	30
Volzner v. F.	Aug.	6
Shelby, B.	"	13
Blountfield, B.	"	20
Blountville, P.	"	27
Gratz, Mt. Z.	Sept	3
Simpsonville	"	10
Lawrence	"	17
Lawrenceburg	"	24

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Texas Gets No Recognition In Connectional Offices.

In the election of connectional men at Baltimore, Texas Methodism has no representative at Nashville. Of course no Texas man was a candidate for a position of this sort; neither was any other man a candidate, but several men from east of the Mississippi fill all of the places, with one exception. This is a little peculiar, since we had among our Texas delegations some brethren in every way capable of filling places of connectional responsibility. Whether this was intentional, or whether it just happened so, we are not prepared to say; nevertheless our two hundred thousand members in Texas are not represented in any of the secretarieships at headquarters.—Texas Advocate.

We thought that every loyal Methodist believed that those who are elected to these high offices are called of God to places they fill. If, in the inscrutable dispensations of His providence, the Lord has not seen fit to call a man from Texas, it is hardly becoming in the "Texas Advocate" to grumble about it.

Rev. B. Freeland

Home address, Midlothian, Tex., and his slate:

Durango, Tex May 27, to June 14
Belton, Tex, June 15-30
Summer's Mill, Tex, July 1-10
Midway, Tex, P O address Belton, July 14-25
Miller Springs, Tex, P O address Belton, July 27, to August 7
Heidenheimer, Tex, Aug 12-21.

GREELEY, COLO.—It has been several weeks since Bro H. C. Morrison was with us in evangelistic services, and I desire to testify to the genuine character of the work done during those meetings. Those who were converted or sanctified are bearing fruit, and are passing triumphantly through the testings of the Spirit. Upon every hand I have heard the expression of sincere regret that Bro Morrison could not have remained longer, and the expression of earnest desire for his coming again to Greeley. Sincerely yours,
O. J. MOORE.

Summer Slate.

Evangelist B S Taylor, Des Moines, Ia
Rib Lake, Wisconsin, June 4.
Crawford County Ass'n, Ia, June 24
Mahaffy, Penn, July 29
Woodbury, Co, Ia Ass'n, Aug 26
Marion Co Ia Ass'n, Sept 6
Above each ten days Hope also to attend a few days at —
Richmond, Me, August 9
Douglas, Mass, July 14
Have a new Tabernacle in good shape, 40x60 Parties desiring dates not taken as above address soon, if your date is not given in this slate

No one believes holiness more than does Satan. He knows it is a Bible doctrine and the great need of the Church and the world. That is the reason why he is so greatly opposed to it, and why he tries so hard to get others to oppose it, as also why he does his very best to cause people to stumble who are walking in the path of holiness.—A. W. ORWIG.

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For Soldiers' Orphans—An Imperative Necessity.

We gladly give place to the following sent us by Rev H. M. Wharton, D. D.:
Baltimore, Md., May, 1898.—It is of great importance to make immediate arrangements for the children of soldiers (both white and colored) who may die during the present war. We have offered our institutions for this purpose, and they are now at the disposal of the Government. The offer was very kindly received as will appear by the accompanying letter of the Secretary of War. We need to enlarge our facilities at once and most earnestly appeal to every true-hearted American to help. Please send check for whatever amount you will contribute. We must raise \$25,000 as soon as possible. For the sake of our noble men who have gone to the front, let us do all that we can to see that their children have every necessary provision made for their comfort. H. M. WHARTON, President, Whosever Home and Farm for White Children. The Wharton Industrial Home for Colored Children. LETTER FROM GEN'L ALGER, Sec'y OF WAR.

WAR DEPARTMENT, Washington, May 21, 1898.—MY DEAR SIR: I want to thank you for your unselfish and patriotic tender of the institutions under your control for those children which may be made destitute by the present war. I can assure you that your action in this matter is worthy of the highest commendation. Very truly yours, R. A. ALGER, Sec'y of War.
REV. H. M. WHARTON, 304 North Howard Street, Baltimore, Md.

Holiness Camp-Meetings in Texas.

Denton, July 7-17, Dunham, Scuddy and Pickett.
Tyson, Hill Co., July 8-17, Murphree and Pardo.
Bellevue, Clay Co., July 8-18, Averill and others
Poetry, Kaufman Co, July 14-24, Bane and Walker
Scottsville, July 26 to August 4, Bane and Walker
Bates, Denton Co, July 20-31, Pickett and Averill
Sunset, Montague Co, August 2-12, Hudson, Band, Rogers and Averill
Greenville, August 5-15, Bane and Walker.
Waco, August 9-19
Hughes Springs, August 16-26, Bane and Walker
Dublin, August 20 to September 4, Bane and Huckabee

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"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY., JUNE 15, 1898.

Volume 10, No. 24.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.

REV. W. E. ARNOLD, Office Editor and Business M'g'r.

TO THE SUBSCRIBERS

To capital stock of the Pentecostal Publishing Company. Dear Brethren and Sisters:—In a few days we will send out our next call for a payment on your subscription to capital stock of The Pentecostal Publishing company. The last call was liberally responded to. Please be ready, beloved, for this next call, and let the response be liberal. In Christ's name,

THE PENTECOSTAL PUBLISHING COMPANY,
By V. L. WILLIAMS.

HOLDING WHAT WE GET.

One thing is very evident to everybody who has studied the situation, viz.: that there is great need of a closer, more compact organization among the holiness people in order to conserve the spiritual interests and develop the spiritual life of those who are sanctified. We do not refer to any new church organization. Whatever the future may bring forth, our conviction is that no necessity for this exists, and our hope and prayer are that there never may be. Our meaning will be made plain by the consideration of a few facts.

It is well known that many pastors do not preach the doctrine of entire sanctification as a second work of grace, wrought in the heart of the believer subsequent to regeneration. Some teach that we are wholly sanctified when converted, others that we grow into it, while still others teach that we can not be wholly sanctified until death. But it often happens that at camp meetings, and through the preaching of evangelists, or otherwise, members of churches under the charge of such pastors are led into the experience. Perhaps there are but few of their associates who understand the doctrine or know the power of God to save from sin. When they return to their homes they find themselves without sympathy or help; their pastor does not believe the doctrine, and his preaching does not help them in living the life, nor does it tend to establish them in the grace into which they have been led. Or, a faithful pastor who preaches the doctrine, toils through the year, and leads many of his people into the experience. Next year the bishop transfers him to some other part of the conference and sends in his place a man who slurs the work and never misses an opportunity to oppose "the second blessing." The result in either case is the same. The professor is left without the spiritual food necessary to maintain the life, and is placed under the cross-fire of opposition both from the world and from the church. Under such conditions it is but natural that many should grow cold and drift away from the experience into which they have been brought. In this way many who have been won to the doctrine are lost, and much of the labor expended in securing their sanctification comes to naught.

It is evident that some method is needed by which to stop this leakage, and to supply this lack of pastoral help and teaching.

But what means can be adopted that will secure this end? This problem has engaged the minds of many thoughtful ones among us. Many solutions have been suggested, but it must be confessed that the problem is not yet solved and the need is as great or greater than ever.

Some have suggested that persons who find themselves so situated should better their condition by

a change of church relations; that they should unite with a church more friendly to the doctrine, and more in sympathy with them in their efforts to live the life. This may solve the problem in some instances. In the choice of a church in the first place, agreement in doctrine and promise of spiritual helpfulness should be prime considerations. No man should join a church whose doctrines he does not believe, and which will not help him in living the Christian life. To do so, is almost certain spiritual suicide. And if, after a person has united with a church, he finds himself out of harmony with its doctrines and unable to secure from it that help which he needs in order to the maintenance of his Christian life, it is better to change churches than to die. But this method will meet the difficulty in only a limited number of cases. Its application is fraught with dangers and will often be followed by previous disappointment. Such changes should be made only after the most careful consideration of all that is involved, and with the firmest conviction of its necessity.

Others have suggested a new church organization, but this suggestion has met with but little sympathy. The holiness people love their churches and have no desire to leave them. They are among the truest and best of church members and if allowed to serve and follow God in their churches, they will never come out of them. The few who advocate a new church organization seem not to have considered the almost insuperable difficulties in the way, to say nothing of the inadvisability of multiplying denominations. Besides, God has a message for the churches through the holiness people which they cannot bear unless they stay in their places. Like Mr. Wesley, we think it better to remain where we are until they put us out, then it will be time to consider the organization of another church.

We have also received letters advising a supplementary pastorate in such places as those of which we have spoken. This of course would bring about conflict and strife.

We have written this, not to furnish a solution of the problem which is upon us, but to call attention to it, and to stimulate to thought and prayer. Something should be done to stop this waste and save to the cause of holiness those who have been won to it. No more important work is before us. We believe this to be the weak spot in the holiness movement, and we must fortify this point. We doubt not that, sooner or later, God will clearly indicate the way. In the meantime it seems to us that great good might be done by the following methods, which will certainly commend themselves:

1. By the use of good literature. A good paper in the home and a few good holiness books would keep many from backsliding, and do much to develop the lives of those who enter the blessed experience. Our workers should look after this point. Urge every new convert to take a good paper, and place in his hands some of the excellent little books that are now being put upon the market at such very low prices. The PENTECOSTAL HERALD, Wesley's Plain Account, The Life of Corvoso, Bramwell, Hester Ann Rogers, and the works of Godbey, Carradine and others, would do much to supply the needed instruction and help.

2. We would earnestly advise the adoption of Mr. Wesley's plan of organizing classes and bands. Where several persons can be brought together, let them form themselves into a class. Let the wisest and most spiritual of their number be made leader. Let it be his special duty to see every member of his class at least once every two weeks, and con-

verse with each about his soul. The class can come together at stated times, and by prayer and reading and conversation, they may instruct and strengthen and aid one another. In addition to this, two or three or four men or women can band themselves together and watch over one another in the Lord, praying for one another, counseling, advising, exhorting one another in the most intimate and confidential way. The good that would result from this would be beyond our power to estimate. We believe the formation of these classes and bands is a work which might well receive the attention of our evangelists and pastors during the camp-meeting campaign this summer. This much can be done until God shows us a more effective way of conserving and developing those whom he gives us as the result of our ministry.

We had the pleasure of spending Sunday among the dear friends of our old charge at Somerset, Ky., where Bro. Morrison is now assisting the pastor, Rev. F. M. Hill, in a good meeting. Bro. Morrison is doing some mighty preaching, good audiences are attending, and we feel sure victory will crown the efforts put forth. Since Bro. Hill took charge of the church last September, 39 have been added to the membership, a large addition has been made to the church building, almost doubling its seating capacity, and many other evidences of progress appear. We are sorry to report that his little babe is dangerously ill, and its recovery is almost despaired of.

Mr. LODGE, of Massachusetts, has introduced into the U. S. Senate the following resolutions: "That the Committee on Claims be directed to inquire and report to whom the money was paid under the claim of the Methodist Book Concern, South, and also as to all circumstances connected with the passage of the bill providing for the payment of said claim and with the subsequent payment of the money under said act of Congress."

"We were assured," said Mr. Lodge, "that no part of the sum appropriated was to be paid to agents, but it now develops that a contract existed for the payment of 35 per cent. of the proceeds of the claim to lobbyists, and that one man has received the immense sum of \$100,800." "Mr. Bate, of Tennessee, * * * was much exercised over the disclosures. He denounced the action of the agents as an outrage upon individual Senators, and upon Congress." "Mr. Pasco made a statement similar in tone to that of Mr. Bate."

"Mr. Tillman, of South Carolina, inquired of Mr. Pasco if he did not think such 'thieving practices' would operate against the payment of other Southern claims pending before Congress. He declared the transaction was an outrage and a swindle." Others expressed themselves in like manner. Barbee and Smith have sent a dispatch to certain Senators, expressing the hope that the investigation will be made, and all the facts elicited. We sincerely hope they can furnish a satisfactory explanation of this unfortunate affair.

By the shrewd management on the part of the whiskey men, the city government of Somerset, Ky., is in a hopeless muddle, and "blind tigers" abound. Recently a company of soldiers from the Prohibition State of Maine, on their way to Chickamauga, stopped at this place for a short rest. Some of the boys were soon led into the "blind tiger," and bought some beer. The Colonel stepped in, and notified "Jack" to sell no more beer to his boys. This request being disregarded, he took a dozen of his men, and with fixed bayonets, marched into the joint, threw open the doors and windows, broke the bottles and poured the entire stock of liquors into the street. Good for Maine!

CONTRIBUTIONS.

THE NECESSITY OF HOLINESS.

REV. E. DAVIES.

"As he which hath called you is holy, so be ye holy in all manner of conversation, (or deportment); because it is written, Be ye holy for I am holy. — I. Peter 1:15, 16.

Holiness is like the "flaming sword" that God placed East of the Garden of Eden, which turned every way, to keep the way of the "tree of life." Holiness pertains to every relation of life and to every obligation to God or man.

1. Holiness is the great want of this world. There is nothing that this world needs as it does holiness. It is far more necessary than gold, and far more valuable than rubies. We need holiness in the President, in the Cabinet, in the Congress, in the Supreme Court, in all the halls of legislation, in all the seats of learning, in all the marts of trade, and in all the avenues of commerce. Holiness is necessary in the parents and in the children, in the buyers and in the sellers, in the doctors and in the patients, in the soldiers and in the sailors, in the lawyers and in their clients, in the judges and in the juries, in the paupers and in the prisoners.

Universal holiness would revolutionize the nation immediately. It would purify politics—a mighty undertaking—by sanctifying the politician. It would abolish police courts and empty our prisons, jails and penitentiaries. It would close up the houses of illfame, and send the rum seller into better business. It would dry up the tears of the widow, and cheer the hearts of the fatherless. It would open the hearts of the rich to supply the wants of the poor. It would inspire the preacher with faith, and pervade the people with fire. It would guide the ways of youth and cheer the steps of old age. It would purify the press and elevate the public taste.

2. God commands all men to be holy, and this command implies that God stands ready to make all men holy. Holiness is the first and great qualification for Gospel ministers. They have no authority to enter the sacred desk and open the Holy Bible, and represent a holy God until they are holy themselves. How can he teach holiness if he is not holy? How can he inspire others who is not inspired himself?

If we had a holy ministry we should be likely to have a holy membership. "Like priest, like people." Let us pray mightily for a holy ministry.

3. Every man needs holiness for the sanctification of the body, its food, clothing, passions and propensities. Holiness alone can save us in all these respects. So that we can eat and drink, rest, and recreate, for the glory of God. Then we shall adorn the body as it becometh saints. If all the money was put into the Lord's treasury that is spent in needless self-indulgence in eating and drinking, and in dress, by those who profess to follow Christ, there would be no lack of missionary money, the church debts would be all paid, and church expenses readily met.

Holiness would sanctify the passions and propensities of the body. How many fail at this point. The fleshly lusts war against the soul.

Rev. Dr. Asa Mahan says: "Finding how absolutely free divine grace had made me, relative to my despotic propensities, I resolved by the grace of God to be the Lord's free man in every particular. That I would have absolute dominion over all my propensities in all their activities. I was well aware that in

regard to things lawful as well as unlawful in themselves, there may be forms of bondage from which a believer in Christ should be fully free. Hence, whenever or wherever I felt an internal and restless cry for any specific gratification, I separated myself totally from such objects, until through prayer and the power of Christ upon me, I subdued that cry and felt myself perfectly free to enjoy or be denied that gratification, as providence and the best wisdom should indicate. Thus I found myself, in the light of God, and in 'the power of His might,' above my propensities, *one and all of them alike*, and rejoicing in God in an absolute 'rule over my own spirit.' Thus the old man was crucified with Christ, that the body of sin—our evil propensities, principles, tendencies, and habits—might be destroyed, that henceforth we should not serve sin.

"The rest of faith will not abide unless through faith in Christ, all forms of bondage to the propensities are completely broken and they in all their promptings and activities are brought into complete subjection. Here, as a fact, is an evil propensity not only held in subjection, but all its evil promptings utterly taken away. If Christ does this in respect to one propensity, why not in regard to all?"

No wonder that Dr. Mahan lived till he was about 90 years of age. Our bodies are the temples of the Holy Ghost and they should be holy. "If any man defile the temple of God him will God destroy."

4. Holiness is equally necessary to regulate and harmonize the faculties of the soul. Sin is the disturbing element in the soul; it has set man at war with himself; hence many of his affections would lead him in one direction when his conscience would lead him in another. So there is a civil war in the unsanctified soul. But when he is fully sanctified this war ceases. Now his inclinations harmonize with his obligations.

There are many who would like to go to the theatre and to other evil places but they are afraid they will be found out. Let him get fully sanctified and all this desire to go will be taken away.

5. We need holiness to help us to bear patiently the little trials of everyday life. How many good people are given to fretting? Wesley said: "I dare no more fret than I dare to curse and swear." How many good people spoil the peace of their homes or places of business by this habit of fretting and fault-finding. Let the peace of God, that passeth all understanding, keep your hearts and minds, then you can bear the petty everyday trials with patience. Rev. Dr. D. Steele tells us of a man who went into the army and had great courage in every battle. Someone asked him how this was that he was never afraid of death. He said: "Why, I counted myself dead to begin with, and all over that is clear gain."

So should we consider ourselves dead to having our own way, dead to the petty trials of everyday life. Holiness along all these lines would show forth the glory of the Lord.

6. But we especially need holiness to enable us to bear with meekness the great troubles of life. Life is filled up with tremendous realities; and these crowd upon us day by day, and fill up our pathway with afflictions and sorrows. When our friends die, and our riches fly; when our health fails and our hopes fall; when the heavens are brass and the earth is iron; then we must have holiness or we shall each say: "All these things are against me." Holiness will say, "All things work together for good to them that love God." Like Job we can say "Though he slay me, yet will I trust in Him," or like

Habakkuk we can sing, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat, and the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

7. We need holiness to teach us the right use of money. "The love of money is the root of all evil," and this covetousness is about the last foe to be cast out of those who profess to follow Jesus. It is not only the sin of the nation, but it is the sin of the Church. Ananias and Sapphira may have been good church members, but they kept back part of the price and lied to the Holy Ghost, and were stricken dead in the midst of their days. This should be a lasting warning to all.

Holiness not only destroys this love of money, but it teaches us that money is the means of life and not the end of life. We do not live to make money but we make money to live. We use this world as not abusing it, knowing that the fashion thereof vanishes away. We may get all the money we can honestly, and save all we can by economy, then give all we can by Gospel liberality.

8. Holiness will enable us to faithfully perform the duties of life. So that we can love the Lord our God with all our hearts, and mind, and soul, and strength, and our neighbor as ourselves. No man can do this, whose heart and mind are not fully sanctified. It destroys all selfishness and meanness.

Holiness enables us to present a fair exhibition of our holy religion to this gainsaying world.

There is a beauty and excellency about a truly sanctified soul that tells for God and humanity all the time. It commends itself to every man's conscience in the sight of God.

If we should take an half-finished portrait from the room of the artist, and go about showing it to the world, we should misrepresent the artist. It was not a fair sample of his finished work. So many of us misrepresent the Gospel of Christ, because we have not fully submitted to the divine artist.

9. We need holiness to make us preeminently useful. A holy man is a living benediction in his home, in the church and in the world. He is all the time exerting a holy influence. There is a heavenly perfume about his spirit.

"When he who holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us mean things,
'Tis as though an angel shook his wings,
Immortal fragrance fills the circuit wide,
And tells us whence these pure waters rise."

O for this immortal fragrance! Why not have it?

10. Holiness is necessary to make us truly happy. It gives us the joy that is "unspeakable and full of glory." We have the joy of heaven and earth combined. With the world, the flesh and the devil under his feet, he has the joy of a conqueror. He is a favored son of the royal family, on his way to the coronation of the King of Kings. Yea, he himself shall receive a crown of life, and sit by the side of the Son of God in his Father's throne. So in the midst of all his sorrows there is an abounding joy, both of realization and of anticipation.

11. Holiness is absolutely necessary as a preparation for heaven. We shall have a mixed state of things in this world till the end. Not so in heaven. All are pure, all are holy. Therefore we need holiness to prepare us for the society of heaven. That we may feel at home in the company of a holy God, of holy angels and of blood-washed men, who, for six thousand years have been going from

earth to heaven. Those mighty angels and arch angels have passed their probationary state, and become established in holiness. They never swerved from their loyalty to all God's commands. These are our elder brethren in the great family of God. Our walk with God on earth is under the guardianship of these holy angels. Heaven is the home of the holy. It is our Father's house with its many mansions, but we must wash our robes in justification and make them white in sanctification, or we cannot enter there.

"Lo, round the throne a glorious band,
The saints in countless myriads stand;
Of every tongue redeemed to God,
Arrayed in garments washed in blood."

We need holiness to fit us for the *employment* of heaven. "They serve God day and night in his temple." There is a heavenly service, and only those that are holy on earth can perform that holy service in heaven.

Heaven would be the worst part of hell to the wicked. They would be out of their element and out of their company, with nothing but bitter reflections to occupy their minds. But O! how natural for the holy ones of earth to begin at once the praises of heaven.

"The holy to the holiest leads
And thence our spirits rise;
For he that in thy statutes treads,
Shall meet thee in the skies."

We need holiness to fit us for the *economy* of heaven. This is a life of probation; that is a life of destiny. Here sin and reigning justice go hand in hand, while Jesus is on the mercy seat; but there every man must stand in his own lot. There will be no mediator between God and man. All the offers of mercy are passed. If we are saved we are forever saved. If we are lost we are forever lost. The very attributes of God that will enrapture the souls of the saints, will be like a consuming fire to torment the souls of the sinners.

Holiness! Holiness! Holiness! This is the great want both of earth and of heaven. Thank God we may all be holy. "The blood of Jesus Christ his Son, cleanseth us from all sin." If we are cleansed from all sin there is no sin left. If there is no sin left we are holy. If we are holy we shall go straight to heaven. "To be absent from the body will be present with the Lord."

READING, MASS.

THE LUCILE HOME.

It was the gracious privilege of this writer, a short time since, to visit this home for orphan children, instituted, recently, by Rev. C. W. Hesson, pastor of the Methodist church at Brandenburg. Under God, this is a Methodist institution, but open to homeless orphan children, regardless of place or denomination. At present the Home is rented, but the much needed means to buy a lot, and build upon it, is being asked for, and inasmuch as He has promised to supply the needs of His children, direct and speedy amounts are expected. The Home is presided over by Mrs. Kate Norton. She is a tidy looking little woman, and is a thorough housekeeper, but there is help needed to rest the tired hands and feet of this brave little woman, and to share in the responsibility of these precious souls, for whom Jesus shed His own precious blood. Here in this Home a child can have food, raiment, shelter, care, physician and dentist's attention, educational advantages, Sunday-school and church privileges, at the cost of \$50.00 per year. Oh! for means to build a home for one hundred and fifty children! Will you help us? You! We appeal to those who are willing, and oh! let our appeal come to your heart as that of Jesus to Peter, "Lovest thou Me?" "Feed My lambs!" Is there a more "imperative injunction" in His holy Word? Was it

not a subject very near His heart, and did He not honor Peter by trusting His little lambs to his care? To whom is He repeating this command to-day? Do you hear His voice, my brother, my sister? Is He testing your love for Him? Is He saying to you, "Lovest thou Me?" Oh! heed Him, lest you "harden your heart" and find, "no room for Him."

"No room, no room for Jesus,
Oh! give Him welcome free,
Lest you should hear at heaven's gate
There is no room for thee."

"Inasmuch as ye did it not to these My little ones, ye did it not to Me." Oh! yes, "He who loves and who is Love, loves to test our love, Lovest thou Me?" "Feed My lambs!" What did He mean? The toss of a coin to a little waif? To carelessly give a piece of bread, a cast off garment? Is He not "still standing over against the treasury, seeing the gifts as they go in?" Aye! "feed my lambs," give them healthful, comfortable, cheery quarters; these little bodies "are bought with a price," they were made for temples of the Holy Ghost. They should be sheltered from the winter's blast and the summer's sun; kept clean and sweet; their little minds and hearts instructed in "the way, the truth and the life," and so shall receive life more abundant, yea, enter eternal life. Whose heart echoes "that's it?" Whose heart responds: "I want a share in the blessedness that comes to those who 'Feed His lambs.'" For so He sayeth inasmuch as "ye have done it unto the least of these my little ones, ye have done it unto me." "He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will He pay him again." Hear Him again: "Whosoever stoppeth his ears at the cry of the poor, he, also, shall cry himself, but shall not be heard." Oh, beloved, turn your hearts toward this refuge for the orphan, "stand not by the stuff," but give of your abundance. Share! "Not what we give but what we share." Help us to build a Home; share your means till God whose stewards you are, says, enough. He is coming soon! Let Him find us "feeding His lambs." Amen, and "let all the people say Amen."

Anyone choosing to help, can send donations to Rev. C. W. Hesson, Brandenburg, Ky., or to Miss Mary L. Owings, Wolf Creek, Ky. Send children to Lucile Home, at Brandenburg, and to God be all the glory.

"OLD TIME RELIGION."

BY J. E. MCLESKEY.

Who has not heard the song "Old Time Religion?" Who knows what it means to a Methodist? Very few I am persuaded. Attend any leading church of Methodists, and observe closely the dress of the members, the fervor of devotion, the results of the preaching, and then read Wesley's "Plain Account of Christian Perfection," or Lovick Pierce's pamphlet on "Sanctification," or Wesley's Journal, and you will be amazed beyond measure at the contrast. Here is a quotation verbatim from Lovick Pierce: "I write now of cases where the whole story comes forth from the grindings of the old-fashioned second conviction, not of sin after the first conviction of sin, but of the want of a work of grace bringing me into closer communion with God—a conviction of the want of more holiness, and I have seen this conviction when it was overwhelming; and so it will be seen again if we ever get away from religious revivals into revivals of religion. And this is what we need, and what we must have, or die out as a Holy Ghost church. A man must be a pitiable novice in the church not to see that a mere sensational song-religion that makes a

mere gleeful religious sociable of what we call a revival, and leaves a membership as ready for carnal amusements after the revival as they were before, is a delusion.

"Everything we allow our people to call doing well as a church where the genuine appetite for holiness is not the dominant evidence of its Divine affinity, so as to make an abiding passion in the church the inquiry after entire sanctification, its characteristic peculiarity, is doing a work of moral desolation." Possibly Lovick Pierce had read Wesley's Plain Account. I will give next a quotation from that book. "And now first do they see the ground of their heart which God before would not disclose unto them, lest the soul should fail before him, and the spirit which he had made. Now they see all the hidden abominations there, the depth of pride, self-will and hell; yet having the witness in themselves, 'Thou art an heir of God, a joint heir with Christ,' even in the midst of this fiery trial; which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they felt after a full renewal in his image, in righteousness and true holiness. Then God is mindful of the desire of them that fear him and gives them a single eye and a pure heart; He stamps upon them His own image and superscription; He createth them anew in Christ Jesus; He cometh unto them with His Son and blessed Spirit, and fixing his abode in their souls bringeth them into the rest which remaineth for the people of God."

Now you that read this, have you read it like you read trash, in a hurry, giving no deep thought? Go back to the first and pray for the light of God's Spirit. Then read the words again, you that never have yet found this blessing. Don't you get the picture of your heart? Oh beware, lest you read in vain. Now I heard you say I can't see it that way. Well I will tell you some more of the preliminaries to the desire for this grace. John Wesley continually taught believers to deny themselves by fasting, putting themselves to trouble to go to church, laying aside all jewelry or ornamentation in dress, early rising, in a few words, that doing no harm and all possible good, was the channel by which they approach sanctification entire. Lovick Pierce said he never knew a man to seek sanctification who didn't have family prayer, who laid up money, laughed and joked at his social biography, nor did he ever know a woman that made her body a clothes rack, or her ears barbarian tugs, to seek after or obtain entire sanctification.

Holiness is being spread in Texas. I don't think the third blessing will kill the real work. The people in many places have a poor chance to get real Wesleyan perfection taught. The M. E. Church and the Church South have some good men in Texas now. God bless them.

BRONTE, TEX., April 11, '98.

THE SLEDGE; OR CAN I FALL? CAN I RISE?

By the Late Rev. Walter N. Zimmerman.

This is a splendid discussion of the question of *Falling from Grace*. Its circulation will do good. The people should read it. Evangelists can handle it.

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LIVING AFTER THE FLESH.

REV. HEBER WIGHTMAN.

"For if ye live after the flesh ye shall die." (Rom. 8:13.)

We are to determine from its connection with the context, what the peculiar import or meaning of the term "flesh" may be. We think that in this connection, it must signify the principle of depravity which is inherent in the moral constitution. Paul in his Epistle to the Romans says, "For I know that in me (that is in my flesh) dwelleth no good thing." What does the Apostle here mean by the term flesh? Certainly not his body of bone and flesh and blood, but the principle of moral depravity and corruption, rooted in that body. Again he says, "So then they that are in the flesh can not please God." What does he mean? That it is impossible for us to please God while we live in the body? By no means. Thousands there are who do please God, in this world, while living in the body. This must be his meaning; "So then they that are in the flesh," that is to say, who are under the control and subjection of a morally depraved nature, "can not please God." But the context clearly defines this interpretation to be the true meaning of the term. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." So then they that are in the flesh—who are under the dominion and control of the carnal mind—"can not please God." The doctrine of inherent and total depravity, originating in the sin and fall of Adam, is lucidly and forcibly stated in the Scriptures. In the book of Genesis, it is said, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The Hebrew word, here, signifies not only the imagination, but also the purposes and desires. Now are the purposes and desires, as well as the imaginations of the natural heart only evil and that continually? Who then can disbelieve the truth of the doctrine of inherent and total depravity? To live after the flesh, is in the first place, to gratify all the evil desires and purposes of the carnal mind, the depraved principle that lies deep within. These evil desires and purposes are to the formation and complexion of moral character, and the developments of moral conduct, in the life, what the fountain is to the stream that issues from it. Is the fountain bitter and feculent? Then, of necessity, the stream issuing from it must be bitter and feculent. Again, these evil desires and purposes are to the manifestations of the outward life, what the tree is to the fruit that hangs from its boughs. Is the tree corrupt and diseased? The fruit that it bears must be correspondingly corrupt and diseased. "Out of the heart" says Christ, originating in its moral depravity, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—these are the things which defile a man," make him morally polluted and defiled. From depravity must spring depravity; from Adam after his fall, down the generations of the race, to the last born of time. This depravity is total. And when I say total, I mean that the whole man, inner and outer, has been vitiated in consequence of the sin in the garden. Look at the will. Is it not perverse in its volitions, desires and purposes, opposed to the Divine will, and selfishly bent in the gratification of carnal appetites and passions? Look at the conscience. Is it not defiled, and may it not attain to that state, where it is said to be seared as with a hot iron, hardened in crime, because habituated to evil doing? The con-

science, tainted by original sin, has lost its primal sensitiveness to discern between good and evil, and has become so darkened that it may not be relied upon as a faithful monitor. Look at the affections. Are they not gross and sensual, set upon the things that are fading and perishable, alienated from God, devoted to the world? The whole man, then, inner and outer, has been corrupted in its principles or qualities, and bears unmistakable marks of the fall, because descended from the first guilty pair. This death is temporal—it affects the body; it is spiritual, it affects the soul; it is eternal, for the sinner carries with him into eternity the same carnal mind, which is enmity to God in this world, and must continue in enmity as long as life and thought and being lasts, or immortality endures. To live after the flesh, again is to indulge in the works of the flesh, and to practice them in the daily life. What are the works of the flesh? "The works of the flesh are manifest which are these, Adultery, fornication, uncleanness," etc. Oh, the multitudes that live after the flesh; you will find them among the devotees of fashion, expending their thousands upon costly apparel, and flashing diamonds to attract admiration, and foster vanity and pride—in saloons consecrated to Bacchus, and devoted to feasting and drinking, and games of chance—in ball-rooms, flirting in Parisian waltzes, demoralizing to maiden modesty and virtue—in circuses and theatres, where refined and delicate sensibilities are shocked by immodest and vulgar scenic and clownish exhibitions. What bustle, contention and strife among the world's pleasure seekers, each vying to outstrip the other, in the rush after pleasure, and amusement, and money and office and power in the land! Mean while God is forgotten, duty is neglected, the church forsaken, the holy Sabbath desecrated into a gala day, for gorgeous processions, and social gatherings for feasting and drinking and dancing.

THE DEATH SPOKEN OF IS ETERNAL. IT INVOLVES

everlasting separation from the peaceful presence of God, and the glory of His power. It involves everlasting suffering, in the remorse of a guilty consciousness unspeakable and full of torment. The sinner is polluted in heart, and devoted to iniquity in life. The songs and praises and employments of the heavenly service are all holy. In the very fitness of things there could be no congeniality nor harmony, upon the part of the impure and sinful, with the associations of saints and angels, beaming in the radiance of divine purity and excellence. Awful beyond the description of language and the loftiest flight of the imagination, is this eternal death. Oh, ye who roll sin under your tongues as a sweet morsel, and prefer the broad and beaten way, because it is fringed with flowers, and regaled with siren song, and strewn with the gilded pleasures of sense, remember, that way leads to the pit of hell, the regines of the damned and lost!

EVANGELISTS.

We desire to say a word about our Evangelists' Directory. We have introduced this feature into our paper for the accommodation both of the people and of the evangelists. We have not, hitherto, exercised any special censorship over this list, but have inserted all addresses sent us, unless we had positive information that the person was unworthy the confidence of the people. We would not, knowingly, place the name of an unworthy man or woman upon this list, and will strike from it any name upon receipt of evidence that the person is unreliable.

While we shall try to keep this list clean, let it be clearly understood that we do not, in any sense, give our endorsement to all whose names appear in the list. We simply give their addresses when requested to do so, and the people must look elsewhere for recommendations. There was never a

good cause that did not become more or less infested with impostors and unreliable and unworthy people. It cannot be denied that some of these have foisted themselves on the holiness movement, greatly to its hurt. We gain nothing by taking up and harboring this kind. In so far as this paper is concerned, it does not propose willingly to become the advertising medium of no-descript peripatetics and frauds. We will thank our friends, therefore, if they will inform us when they see we are being imposed upon.—Rev. W. E. Arnold in PENTECOSTAL HERALD of APRIL 6, 1898.

The above are wise words. Church people need to let some men that "pose" as evangelists pass on, or get them to do better. We have heard of and know a few things that are positively harmful.

Evangelist No. 1 when with church people said nothing against the church, but when he saw he could sow bad seed he did it; and generally with the uninformed and easily disaffected classes.

Evangelist No. 2 was always wanting to borrow money, and not in a condition to pay his debts—he did great harm.

Evangelist No. 3 He showed great attention to the women, especially the girls; and often there was talk of his indiscretion in conduct toward the sisters.

Evangelist No. 4 got few calls to help in meetings, but when he heard of a meeting he would push in on the pastor and leave a bad impression in the community because of his failure to heed the advice in the old Discipline: "Converse sparingly with women."

Many fail to do their duty toward these erring brethren. The writer knew a young man that had worked in meetings with an older evangelist who was given to antics in the pulpit, and he had learned this from the brother. (When a preacher will lie down on the floor or get on hands and feet to illustrate, 'tis a shame.) We talked to the young man about these things, and have every reason to believe it helped to save him from ministerial wreck, as he is now a member of an Annual Conference. He thanked me for the interest I took in him.

Brethren, let us see that we walk as becometh the Gospel, and then demand the same of our brethren. God bless us and save us.

S. L. C. COWARD.

An all-day holiness meeting will be held at Silver Heights camp ground, New Albany, Indiana, on July 4th. Rev. J. T. Rushing will preach both morning and afternoon.

"NOT MANY SALOON KEEPERS IN HEAVEN."

CLEMENT C. CARY.

Elder Rufus Smith, of Wheaton, Illinois, is a zealous man, engaged in mission work in several towns. He came to one place, where he had to have dinner—a saloon-ridden town—and he asked the people, "Can we get dinner without going into a saloon?" They said he could not. So he went into a saloon and got dinner; and after dinner, he went into the bar room, and putting his face as near as possible to the saloon-keeper's face, he said to him, "I want you to meet me in heaven."

He replied, "There won't be many saloon-keepers in heaven."

Elder Smith said, "Glory to God! you are well posted."

If this be true that there will not be many saloon keepers in heaven, what will become of the multitude who patronize these saloon-keepers, and keep them in business?

A further question: Will there be many law-makers in heaven who legalize the business of the saloon keeper? and what about the voters (some in the churches) who put in office the men who legalize this devilish and destructive business?

Camp-Meeting Calendar.

Mountain Lake, Md.—July 2nd to 11th, Rev. John Thompson.

Ablene, Texas.—July 4th to 14, Rev. A. C. Bane
Denton, Texas—July 7th to 17th, Revs. E. S. Duham, H. G. Scudday, L. L. Pickett, and others.
Richwood Ark.—July 7th Rev. J. J. Smith, Rev R. H. Higgins and wife.

Corning, Ark.—July 7th to 17th, Rev. J. J. Smith.
Bellevue, Texas.—G. L. Hickey, July 8th to 18th, Rev. R. L. Averill.

Poetry, Texas—July 14 to 24; Revs. A. C. Bane and E. F. Walker.

Coffeetown, Texas.—July 15th to 24th, Revs. W. T. Currie, J. Woodson, J. M. Black, J. A. Richey, Pres. Lake Arthur, La.—July 20 to 31. H. B. Cockrill.

Williams' Springs, six miles South of Ripley, Tenn.—July 21st to 31st; Rev. J. J. Smith.

Robinson, Texas July 22-August 1 J H Appell and others.

Penn. Grove, Mt. Olivet Ky.—Rev. L. G. Wallace Chairman. July 23rd. Rev. B. Carradine.

Georgetown, Texas.—July 23rd, Rev. H. G. Scudday.

Scottsville, Texas.—July 26th to August 5th. A. C. Bane.

Central Holiness Camp Meeting, Wilmore, Ky., will be held July 26-August 4, 1898. Rev. Joseph Jamison leader

Brooklin, Texas (4½ miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.

Wakefield, Va.—August 2, ten days. Benson Jones, committeeman.

Hampton, Ky.—August 4th to 14th; Rev. J. J. Smith.

Gordon, Texas.—August 5 to 15, J. M. Wilson.

Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A. C. Bane and E. F. Walker.

Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth. H. B. Cockrill.

Wichita, Kan.—August 6th to 16th, Dr. B. Carradine.

Waco, Texas August 9-19 J H Appell, President

Naylor, Mo.—August 11th to 22nd, Rev. Joseph Jamison.

Hughes Springs, Texas.—August 17th to 26th, A. C. Bane

Dyer, Tenn.—W. B. Ball, Secretary, August 18, Rev. H. C. Morrison.

Hurricane, Ky.—August 18th to 28th, Rev. J. J. Smith.

Dublin, Texas—Ina Lee Hughes, Secretary, August 20th to September 4th.

Longtown, Miss.—August 24th to September 5th, Rev. L. L. Pickett, Joseph Jamison. P. A. Miller, President.

Bonnie, Ill.—August 24th to September 4th, Rev. J. J. Smith.

Bonnie, Ill., on C. & E. I. railroad, seven miles south of Mt. Vernon.—August 24th to Sept. 5th; Revs. A. A. Niles, J. J. Smith and W. J. Harney, helpers.

Holly Springs, Miss.—August 25, ten days, Rev. J. W. Poston, Pres.

Northwest Mississippi Holiness Association, at Mt. Carmel, eight miles west of Coffeetown, August 24th, continuing ten days. Rev. L. C. and Mrs. Mary McGee Hall. F. P. Bibby, President.

Waldron, Ark.—September 1 to 10, H. B. Cockrill

Oakland City, Ind.—September 4th to 13th, Carradine and Ruth. Dr. Geo. Strickland, secretary.

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may still be extreme partisans for the truth. We will never make headway against the opposition by mere argumentation. Unless holiness preachers hold fast the experience and live the life, they will be shorn of their strength, and the cause will languish. As long as their hearts are full of perfect love and the power of the Holy Ghost is upon them, they are invincible. Men will be sanctified and holiness will spread despite the bitterest opposition that can confront us. Oh brother, unless your heart is thrilling and overflowing with the joy of the blessing, back to the cross until your soul is re-baptized by the Holy Ghost. A man may preach sanctification—strongly, explicitly, cuttingly, SAVAGELY—and be back-slidden in heart when he is so doing. In such a case it is useless to attribute the want of results to the opposition and to changed conditions. There is a better explanation than this. A ministry that issues from a full, rich, glorious experience of perfect love is well nigh irresistible.

EURFKATON, TENN.—I have just closed a few days meeting at Vildo, Tenn. The Lord honored each service with his presence. Congregations were good. The truth had an effect. Some proved this by a living faith in the Word of God, and another proved it by announcing that he would preach his sermon on "Holiness." But over all holiness has been planted in that neighborhood to stay, I trust; though there is much yet to battle against. I preached in Mt Pleasant church on last evening to a good congregation. The people are a church-going people in this neighborhood, and have quite a number of sanctified saints in good faith, to push the battle for God and Scriptural salvation.

D. H. KIRKPATRICK.

TEXARKANA, TEX.—Since last reporting to your columns, Bro. Culpepper and I have held meetings at Pine Bluff, Ark, Water Valley, Miss., and are now at this place. Have been here two weeks. At Pine Bluff there were something over two hundred conversions; about one hundred joined the church. I learn that the good work continues. They have a splendid set of men for pastors. We had a great many hindrances there, such as soldiers' meetings and departure, local politics and elections, and an overflow in the Arkansas river, which attracted and detracted attention. But with all these to hinder, God gave us a good meeting. We were at Water Valley only about six or seven days, in which time God gave us about two hundred souls. I don't know how many joined the church. Bro. Gibbs, the pastor, is a fully saved man, and is doing a grand work. Everybody loves him as far as I could find out.

There has been a number of professions here, but we have not had victory yet, but are looking for it. This is the most difficult place we have ever been to have a meeting. Our churches here are not on friendly terms with each other. Then almost every church has two or more factions in it. There have been a great many murders here, and it seems that their blood rests upon the town. The pastors refused to come into a union meeting, which was needed to reach the town. The hindrances were climaxed last Friday morning by a lynching. On Thursday a negro committed a crime that enraged the citizens of the city. They gathered at the jail, between two and three thousand strong. The preachers and the most cool-headed citizens succeeded in partially quieting the mob and deterring their work until the unquestionable identification of the man was procured, which was Friday morning. After this they took him from the jail and dragged him a few hundred yards away, and there strung him up to a tree. The officers did not resist, for reasons obvious to any one who has ever seen a

Texas mob. The lynch law is an awful thing, and should be condemned by every sober thinking person. The excitement has about died out at this writing, and the meeting is well attended day and night, souls are being saved at almost every service, and we believe a great victory is in sight. A great meeting here would mean a great deal. There are a good many holiness people here. Jameson's, Carradine's and others' work remains. Of course some have gone back into the world—getting no help or but very little from their pastors. One thing, brethren, we need to do, is to teach our people who profess sanctification, to keep sweet; to let controversy and indoctrination alone. It hurts the cause for sanctified people to become sour.

We go from here to Carthage, Mo. Will all the readers of THE HERALD kindly remember us to the good Father. Fully saved, J. T. NEWSOM.

BLAINE, WASH.—It has been a long time since I have written for your paper. For a year I was out of the evangelistic field engaged in a local work in Oakland, Cal. Am glad to report that I am in the field again. I have with me what probably no other evangelist has, viz: some colored jubilee singers, Bro. and Sister Beck and daughter, so well known on the Pacific coast and other states. These consecrated people sing the old religious plantation songs of the South, melting the hearts of the people, and are being much blest of God. Crowds attend the services, and in all our meetings sinners are converted, backsliders reclaimed and believers sanctified.

We left Oakland, Cal., last April for Portland, Oregon, where God wonderfully converted and sanctified many souls. We held first in a Baptist church at University Park. From there we assisted Rev. Geo. Newton at the Adelphi mission. The place would seat only a little over five hundred, and it was so crowded some of the nights that we went into larger quarters, being the large Grace M. E. Church. From Portland we moved into the state of Washington, holding our first revival at New Whatcom in a large hall. From there we went to Fairhaven into the M. E. Church. Souls saved and sanctified at each of these places.

At present writing we are at the boundary line between this state and British America, at a place called Blaine. Our services are held in the M. E. Church. The first night the doorway was packed with people standing, and remained so till after the altar service. The second night the altar was packed and running over with seekers, a large number being backsliders. We are expecting a gracious time. The pastor, Rev. H. D. Wadsworth, enters heartily into the work. From here we go to Tacoma. May the Lord bless all THE HERALD family. Yours for souls, W. E. SHEPARD.

CAMP-MEETING APPOINTMENTS.

I have camp-meeting engagements as follows:

Lake Arthur, La, July 20-31.

Hartford, Ky., August 5-15.

Waldron, Ark., September 1-10.

If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

Christian Perfection in Dialogue.

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HOW HE LED ME.

About ten years ago, I began to feel an inexpressible hungering and longing for the fulness of Christ's love. I had often had seasons of great joy and peace in Christ, and in his service. I had seen many precious souls brought into the fold of Christ. I fully believe I then belonged to Christ, that my name was in his family record.

I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace, I feared it would not continue; and it did not.

Many anxious Christians came to me, complaining of the same thing. How could I help them on that point, when I did not know how to get right myself? I took them to the seventh chapter of Romans, and there left them, saying, "O wretched man that I am! who shall deliver me from the body of this death?" I was there myself, and supposed I must live and die there.

In this state I was exposed to severe temptations and attacks of the enemy. I made strong and repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, and was happy, and said, "Oh that I could always enjoy such peace!" But it was soon disturbed by some word, or act, or heart wandering.

Thus I lived on for many years: now happy in my Christian experience, and now unhappy; sometimes doubting and fearing, and sometimes resting. God gave me success in winning souls and granted me many hours of sweet communion with my Saviour, for which I am truly grateful; still I was unsatisfied,—I wanted an *uninterrupted* rest and peace.

I often read those precious words, uttered by our Saviour, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I longed and prayed to be there, but knew not the way. Oh that some one had then taught me the way of rest in Jesus!

I frequently met Christians who claimed sinless perfection: many of them were, indeed, a better type of Christians than ordinary professors; but they did not seem perfect to me. The rest in Jesus, for which I longed, was still unfound.

At last I felt that the question for me to settle was this,—Can an imperfect Christian sweetly and constantly rest in a perfect Saviour, without condemnation.

This I revolved in my mind for a long time. I read, as far as I could, the experiences of those who seemed to live nearest to Christ. I searched the Scriptures for light, and asked such as I believed had power with God to pray with and for me, that I might be led aright on this great question. At length I became satisfied that Christ had made provision for me and all his children to abide in the fulness of his love without one moment's interruption.

Having settled this, I said: I need this; I long for it; I cannot truly represent religion without it, and Christ is dishonored by me every day I live without it.

I therefore deliberately resolved, by the help of my Redeemer, to obtain it at any sacrifice; little realizing how unlike Christ I then was, or how much would be needed to bring me there.

I first procured a blank book, which I called my "Consecration Book," and slowly and solemnly, on my knees, wrote in it the following dedication:—

ANDOVER, February 10, 1859.

"This day I make a new consecration of my all to Christ.

"Jesus, I now and for ever give myself to thee; my soul to be washed in thy blood and saved in heaven at last; my whole body to be used for thy glory; my mouth to speak for thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for thy glory; my feet to carry me where thou shalt wish me to go; my heart to be burdened for souls, or used for thee anywhere; my intellect to be employed at all times for thy cause and glory. I give to thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey thee in every known duty.

I then asked for grace to enable me to carry out that vow, and that I might take nothing from the altar. I supposed, with this consecration, entire as far as knowledge went, I should soon receive all that my longing heart could contain; but in this I was sadly mistaken.

I think I then came nearer to Christ. But as clearer light began to shine into my heart, I saw more of its vileness.

I find in my journal the following:—

BOSTON, December 22, 1859.

"The last three weeks have been weeks of great searching of heart. I never had my heart so searched before. I detect pride, envy, self will, a great deal of unbelief, my love to the Saviour to be very weak. Yet I have consecrated all to Christ, and cannot withdraw it from the altar. Oh, can a worm so vile be like Christ? I know it is possible; and if I am ever to be like him, why not now, while I am where I can do good in leading others to him?"

I felt like a patient who, though in the hands of a skilful physician, groans and writhes under the severe treatment which has been found necessary in order to save his life. But my constant prayer was, "Be thorough with me, Jesus,—be thorough." Many a discouraging day followed this consecration and these heart searchings. I grew weak and small and unworthy in my own estimation.

At times my joy and peace were almost unbounded. Sometimes I felt that I grasped the prize so earnestly sought, but was shown some hidden sin in my heart which greatly humbled and distressed me. How fully I realized the words of J. B. Taylor, who said, while seeking this blessing, "Notwithstanding my profession that I had crucified the world, the flesh, and the devil, I have had keener sorrows for indwelling sin than I ever experienced before conversion.

"Oh, the distress which I have felt on account of pride, envy, love of the world, and other evil passions which have risen up and disturbed my peace, and separated between God and my soul!" How many have realized all this, and even more, in their struggles after abiding rest in Jesus!

One sin that troubled me most, and was the hardest to overcome, was a strong will,—a desire, and almost a determination, to have my own way;—and thus—even in regard to little things, or any little injury or supposed wrong—to speak without reflection, and sometimes severely, even to those I knew were my friends; to say, "I will do this," and "I will not do that."

This I clearly saw must be overcome, if I would become a consistent and useful Christian. As I could not do it myself, I gave it over to Jesus: he could give me grace to overcome even this. But I found I gave nothing into the hands of Jesus, except by a simple faith. My faith was very deficient and weak: to believe the promises fully was not easy. I believed the theory of religion; but to have my heart grasp the reality, without wavering, was more difficult. Yet I found my faith

growing stronger, until at last I came to believe just what God has said in his word. I found first the blade of faith, then the ear, and then the full corn in the ear. No rest could be obtained until I could believe just what God has said, and trust him fully.

I felt that I must have in my heart something I did not then possess. Before I could be filled with the fulness of Christ's love I must be emptied of self. Oh, the longing of my heart for what I then believed, and now believe, to be sweet and constant rest in Jesus! I believed I should receive it, and thought it was near.

I soon found it easier to resist temptation. I began to trust Christ and his promises more fully.

With this mingling of faith, desire, and expectation, I commenced a meeting on Cape Cod. After re-dedicating myself, in company with others, anew to God, I was in my room alone, pleading for the fulness of Christ's love, when all at once a sweet, heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt, I knew, that I was accepted fully of Jesus. A calm, simple, childlike trust took possession of my whole being. I felt that if I had a thousand hearts and lives, I would give them all to the Saviour: my grateful love to him found expression in these glowing lines:—

"Oh for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my God and King,
The triumphs of his grace!"

Then, for the first time in my life, I had that rest which is more than peace. I had felt peace before, but feared I should not retain it; now I had peace without fear, which really became rest.

That night I retired to sleep without one fear,—much like a tired babe resting in its mother's arms. I believed Jesus had received me, and would keep me. I had no fear of losing that happy state: the fear which had so disturbed my rest was taken away. I seemed in a new world: my burden was gone, my cup was full, and Jesus was present with me. I felt not only that I was forgiven and cleansed, but that Jesus would hereafter keep me; that I should not have to help him keep me, as I had been vainly trying to do, but could trust it all to him; that now I had two hands instead of one to work with.

I was a Christian before. I loved Christ, and his people, and his cause; yet did not, could not, trust myself without fear in his hands. But now I seemed all at once to lose a great burden of care and anxiety.

I found that much of my care had been not only useless, but a hinderance to my success, rendering my work in Christ's cause much harder and less pleasant to myself. I had been like the traveller with a heavy burden on his back, who, when invited by a friend to ride in his carriage and rest himself, took his seat with his burden still weighing him down. When asked to lay his burden off while riding, and rest, he replied, "Oh, sir, you have been so kind to let me ride, I will carry my burden myself." I had not learned to lay my burden on Jesus while toiling in his vineyard, which would have rendered my work comparatively light and easy.

The Bible seemed like a new book. I had, as it were, read with a veil before my eyes. All through the week I labored on without fear of losing the long sought, and now so highly-prized blessing. I believed, in the hour of temptation, Christ would keep me, and I should not lose that happy state.

This change occurred about five o'clock on the evening of the second day of November,

1863; and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Saviour seems by me. Preaching is a luxury,—it is a glorious work. In prayer Christ does not seem far away, but near and with me. The Bible still appears like a new book. All Christians are dearer to me than ever before. All earthly ties are more precious to me; home, friends, all blessings, temporal or spiritual, are dearer and brighter than ever before. That terrible fear and torment about death is in a great measure gone. Thought is quickened. My views of truth are much clearer than before. I have come to believe just what God says. I can trust him, and go forward, even "with sealed orders."

My success in leading souls to Jesus has been much greater than before. My joy in telling the world of Christ and his goodness constantly increases. And as I realize more and more the greatness of his love, and the perfection of his character, my swelling heart often cries out,—

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!"

Oh that I had an angel's tongue, or could in some way express to others the love I bear to Jesus!

"I'd sing the characters he bears,
And all the forms of love he wears,
Exalted on his throne."

If any one should ask if this is "sinless perfection," I would answer, No, by no means. I feel very imperfect and weak, yet I am enabled to believe and trust Jesus; and he is so near that I have realized, in several instances of little inconsistencies, that before the dark waves reached my soul to produce condemnation, Jesus said, "Peace, be still."

Temptation is presented, but the power of it is broken. I seem to have a present Saviour in every time of need; so that for several years I have done the trusting and Jesus the keeping; it is much easier now to resist temptation than it was before.

I feared the crosses would be much heavier if I was nearer Jesus; but they are much lighter now; so that I can sum it all up in a few words, and call it, not perfection, not a sinless state, but rest—the rest of faith,—a calm, sweet resting all with Christ. This state of heart is reached only by faith, and retained only by faith; not by helping Christ take care of us, but by trusting him to do it all.—A. B. Earle, in *The Rest of Faith*.

THE BAPTISM OF JESUS.

T. L. CADWALLADER.

Lo, John stands and cries: "I indeed baptize,
That your sins be washed away,
If you will repent; but, behold One sent
To baptize in God's own way."

'Tis the Jordan's stream—I can catch the gleam
Of my Savior's upturned face;
He, though all divine, yet receiv'd the sign
Of the inward, heavenly grace.

I see Jesus there in communing pray'r,
"Lo, I come to do thy will;"
Then the heav'n was rent, and God's Spirit sent,
His Son to empower and fill.

And God's Word doth say, if we trust and pray,
And thirst with a great desire,
When we yield our will, then our Lord shall fill
With the Holy Ghost and fire.

O, what wondrous love proves this Holy Dove!
Christ's gift to His church below;
May we never rest till we have God's best—
'Tis HIMSELF He would bestow.

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SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JUNE 26, 1898.

Review.

Golden Text: " (Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.)"

REV. W. B. GODFREY.

We have two Greek words translated love; *philia* means human love and *agapee* divine love. There is no salvation in the former, though it is the constant hobby in popular pulpits. The rich man (Luke 16) had it in hell, so he wanted to send a missionary to save his brethren. No wonder he selected Lazarus, the hottest holiness crank he could find, as the dead-beat pastors had let the devil get him, he was not willing to risk his brothers in their hands. The common church joining at the present day is on a profession of love, which is nothing but this human love utterly destitute of salvation. *Agapee*, divine love, is the nature of God. Hence when you receive it you become a Son of God. Human love is indigenuous in the fallen heart, and needs no grace to impart it. Divine love is indigenuous only in the heart of God, and imparted to the human heart by the Holy Ghost in regeneration. Romans 5:5. The love of God is poured out (not shed abroad) in our hearts by the Holy Ghost given unto us. Shed abroad is a wrong translation, and might consist with human love, born in you by nature, and only shed abroad in regeneration. The true reading "poured out" reveals its nativity only in the heart of God, and imparted to whom He will. Human love is selfish, discriminating and partial; will love a Methodist and hate a Baptist. Divine love in the human heart is identical with love in the heart of God; pure, unselfish and indiscriminating, loving everybody and every sentient being. There is only one possible way to get it, and that is to repent of all your sins, and forsake them unconditionally and eternally in utter desperation, casting yourself on the mercy of God in Christ by faith alone in the depths of humiliation, crying to God for the mercy vouchsafed in Christ to humble believing penitents. When the Holy Ghost who is conducting the work of grace in your heart, sees your unequivocal sincerity, then God for Christ's sake grants you a free pardon and the Holy Ghost pours out His holy love in your heart, sealing you an heir of heaven. The new life comes in and makes you leap for joy. This new nature loves indiscriminately. Is not this sanctification? No, this is first love. Sanctification is perfect love. Your wheat is as pure in the stack as in the granary, but it is mixed with straw and chaff. You need a steam thrasher to separate it from all of the chaff, straw, cheat, cockle and other impurities before it is ready to make bread. This divine love (*agapee*) is poured out in a depraved heart (as you have no other). So you need a second work of grace, i. e., sanctification, to eliminate all of the depravity out of your heart, so this love can reign without a rival. This cleanses your heart as the thrasher cleans your wheat, making no intrinsic change in the wheat, but removing all the impurities away from it, where your love is made perfect by the cleansing blood. As the wheat thoroughly cleaned is ready for the mill, so you are ready for the Lord's mill, and to furnish a feast for the angels in heaven. This is perfect love.

Reader, have you ever received this love, the divine nature in your heart? If you have you certainly know it, for it is the most

knowable thing in the world. Then press on and be sure. Now the heavenly fire of life is planted in your heart. Be sure you stir at once and purify your soul-soil, lest the weeds and brambles of inbred sin spring up and choke out your crop. I used to think I was the farmer. Hence I plied the plow, hoe and spade day by day, to keep my farm clean. Yet the cockle burs, Spanish-needles, Canada thistles and briars got ahead of me ever and anon. Ere long my eye lit on I Cor. 3:9: "Ye are God's farm." I halted and soliloquized. Is it possible I am God's farm? Why I thought I was the farmer. If I am the farm, and God the farmer, why am I toiling night and day? Surely God wants a clean farm. He is omnipotent. At that moment I let go the plough handle, dropped my hoe, tossed away my spade and jumped as high as I could, and have been jumping twenty nine years. God breathed on my farm, and every weed, brier and bramble wilted and died. The devil still comes along with his great bag of cockle-burs and Spanish needles, sowing them night and day on my farm. But the fire of the Holy Ghost burns them all up before they reach the ground, the ashes falling and enriching my soul. Hallelujah!

E. A. Ross, Evangelist.

We came to Kansas City for a fifteen days' meeting by invitation of the Holiness Association. Found upon arrival that the timber had been culled and thoroughly worked up by such men as Carradine and Walker. God's people speak their names with pleasure and reverence.

The real difficulties confronting us are: the hot weather and the war excitement to a high pitch. The careless and ungodly had rather assemble in the parks and cool lawns to talk war than to sit in a crowded hot hall to hear Him talked about who said: "Ye would not come unto me that you might have eternal life." Still we are having gracious services. The crowds will increase and God will not let His Word return void. So we look not at the things which are seen. Take fresh courage, toil on, and murmur not.

As our first service was held Sunday evening at 3 p. m., I attended Central Methodist Church, South, in the morning, and heard the pastor, Dr. Felix Hill, preach a grand sermon, without notes, on "Faith," with unction from on high. My soul got a square meal. The Doctor was Christian enough and kind enough to announce my meetings from his pulpit. And when he said in his sermon that he was neither narrow minded nor bigoted, we felt like saying: "Amen! Bless God!"

I believe to the bottom of my soul that the pastors have the right to control all services held in their churches. But when they attempt to control meetings blocks away from their churches in public halls and tents, I beg to argue the point.

Again, I have a better opinion of our pastors than this. And feel that very few of the whole are rantankerous enough to claim they can control all services held in their towns or circuits. God grant that the future will prove me to be correct in my estimate of the preachers.

Up to this present writing I have not heard a single layman speak favorably of the law just passed giving pastors the right to forbid a brother to preach the Gospel blocks away from his own church. These laymen are going to speak out in meetin' on this thing, and they will be heard and felt, too, as sure as the "wages of sin is death."

Our testimony is short. God willing, I return to the Pacific coast in August, and I expect to die in Oregon preaching Christ to a lost world.

KANSAS CITY, MO.

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Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

EDITORIAL.

REV. H. C. MORRISON.

THE TWO LAWYERS.

CHAPTER XV.

THE CHURCH ENTERTAINMENT.

Sister Dishrattler was so completely unnerved by the excitement through which she passed at the camp meeting, that she took her bed, and for several days tried hard to believe she was sick. But she was a woman of indomitable spirit, and when she found that Dr. Gall and Mr. Youngduck had both fled the field she determined to rally her forces and come to the rescue. For several days she quietly planned her enterprise and finally hit upon an idea.

Up to this time Sister Dishrattler had opposed holiness more for a general want of any sort of information on the subject than any thing else, but since her great humiliation at the camp meeting in which one of her best dresses was spoiled, she had become intensely bitter in her heart against the holiness people, and was set on going to opposite extremes, in introducing all the worldliness into the church she possibly could. She had noticed that the dancers and theater goers in Central Church, had with but few exceptions, united against the revival, and that had drawn her out to those people if possible even more than usual. She had promised the young people a big dance in her house early in the fall, but as quite a large number of the people in Central Church had professed sanctification, and she knew they would all object to a festival in the church she was determined to have one of the most attractive entertainment ever given for the benefit of a church in Newton. Accordingly a company of young ladies were asked to meet at her house one afternoon, to arrange for a church entertainment. About thirty young ladies responded to the call. Most of them had joined the church during a card signing protracted meeting.

Mr. Youngduck had supplied them with a number of anti-holiness books, and they were fully satisfied with the subject as discussed and settled by the writer of these books; there being nothing in them to arouse the conscience of an unconverted church member. Their religion consisted in making fun of the holiness people, and assisting at church festivals.

If a serious person undertook to warn or instruct them on the subject, they would say, "The bishops and leading men of our Church are against it," and dismiss the subject with the utmost disdain.

A few days after the meeting of the young ladies at Sister Dishrattler's the following notice appeared in one of the daily papers of Newton.

"An entertainment will be given at Central Methodist Church in this city on next Friday evening, by the young ladies of that church, their young lady friends of other churches assisting them, which promises to surpass in novelty anything ever offered for public entertainment by the church people of Newton. First of all, there will be given a broom drill by a select band of Newton's most attractive beauties, in short skirts. Next 'Josiah Allen's Wife' will be rendered by the young people, who have been selected and trained by Prof. Backus, of Boston, well known as a successful trainer for church concerts. A large stage with scenery, and a drop curtain has been arranged so that this remarkably funny comedy may be rendered to the best possible advantage.

"The entertainment will be closed with an 'old-time back country husking bee,' which will doubtless be the most laughable thing on the entire program.

"A load of genuine corn in the husk will be placed on the stage, and divided into two equal heaps, then two young fellows in shirt sleeves, and one gallus, will choose up. The girls will be dressed to appear as blooming country lassies. There will be ten persons on each side, and the race will be an exciting one, the party that gets through first will be rewarded with an immense cake, said to be the largest ever baked in Newton. The most interesting feature about the husking bee is the fact that any boy finding a red ear of corn is entitled to kiss the girl opposite him at the corn heap. It is said that a party of young men went out from Newton yesterday in the country and offered some farm laborers ten cents each for all the unhusked ears of red corn that they will deliver them before eight o'clock Friday evening.

"It is to be hoped that the zeal and enterprise of the good women who have labored so faithfully to make a success of this entertainment will be rewarded with a large and appreciative audience."

Huton and Hicks did all in their power to keep this disgraceful affair out of the church, but without avail.

The committee of women who had charge of the entertainment wrote to Dr. Gall, asking for the use of the church, and he wrote them that he had no objections whatever. This entertainment drew the lines closely between the holiness and the anti-holiness elements in the church.

The holiness people could not conscientiously take part in the entertainment, or attend it. This seemed only to increase the enthusiasm of those who opposed holiness, and many remarks were made, of which the following is a fair sample. "Well, if this sanctification disqualifies people for a little innocent enjoyment it certainly is not from heaven. Why, heaven itself is a place of enjoyment. Just look at all nature; the very birds and fish, and insects are happy. I believe in laughter, and merriment myself. The time will come soon enough when we shall all have to weep, that will be time enough to put on a long face" said the society sister, with a literary turn of mind, in low neck and short sleeves.

"If we all got sanctified, I would like to know who would keep up the church," said the strutting little politician, who had not given five dollars to the church in seven years. The only way to get money out of his pocket for the church was with ice cream, or strawberries, or some sort of a church concert.

The absence of the holiness people at the entertainment, brought forth the remark from Sister Dishrattler that Dr. Gall had told

them that *come-out-ism* would be sure to follow the store and camp-meetings.

"Well," said Hicks to Huton as they sat in their office on the evening of the entertainment, "First and last I have put into Central Church more than fifteen hundred dollars. Dr. Gall has never put a nickle into it, yet he can shut us out from the basement when we want to read Wesley's sermons to the people, and try to get them saved, and then he can over our protest turn in this show, and a mass of people who really have no intelligent Christian love for the church, and who contribute nothing in a substantial way to its support. It seems to me that this is a most deplorable state of things."

"Take care of your loyalty, my brother, you should submit meekly when the properly constituted authorities of the church have spoken," said Huton with a sad smile.

After a long thoughtful pause, Hicks said, "Do you know that while Methodism has been the most spiritual church, and I may say a church in which preachers and people enjoyed the largest liberty along all lines of worship and work for the salvation of men, it appears to me now that we are quite likely to become the most worldly, and at the same time the most priest-ridden church in the land? The tendency is to swing to the opposite extreme from original Methodism. Doctrine is neglected, and law is magnified, but it is plain that church discipline which is for the regulation of the behavior, and development of the Christian character is almost a dead letter, and the cry of 'law,' and 'loyalty' simply means that the opposers of the great doctrines of our church, do no intend that the people shall have an opportunity to hear the gospel of full salvation preached, at least it is their purpose to do their utmost to prevent their having it preached."

Huton. "The truth is, Brother Hicks, we have been having an easy time in this country. We need something to develop Christian courage and character, and while there are some very sad features about all this opposition to the great revival, there is a bright side to it also. I am not a prophet, and I have not been long enough identified with the holiness movement to even guess at what the future has in store for us, but we all know that history repeats itself. A kite rises against the wind, you know. All we have to do is to be true to God. Every thing else will take care of itself. I am not much concerned for the future, only I know, that the same power which opened the Red Sea, and made the Jordan to stand on heaps while Israel passed over dry shod, is mighty to save to the uttermost, and to lead in safety all who will follow Him. Our part is to follow, and go ahead of Him. There is one thing certain, God is in this movement, and the devil hates it. Of these facts there can be no doubt. Whereunto it will grow no man can tell. I believe, however, that our church will suffer irreparable loss because of the opposition to the revival. Take this affair at the church to night for example. These poor deluded people are going to fearful extremes to show their contempt for the views and wishes of the holiness people. At least that is manifestly an element in the affair.

"The truth is, Brother Hicks, the doctrine of entire sanctification is the doctrine of the Holy Ghost. The Holy Ghost purifies the heart, and to reject the doctrine and experience of entire sanctification is to reject the Holy Ghost. Just as the Jews rejected the second person of the trinity, thousands of our Methodist people are rejecting the third person of the trinity. It is a fearful thought, but it is undoubtedly true. And there is no

CONTINUED ON PAGE TWELVE.

EDITORIAL.

REV. H. B. COCKRILL.

OBSERVATIONS ON THREE DISTRICT CONFERENCES.

All District Conferences are not held for the glory of God, even though prayers be offered for them. These meetings of the church can be held without a suspicion of God's presence and favor.

We have seen the intellectual swallow up the spiritual at our District Conferences.

It has been our privilege to attend three of these annual meetings of the church this spring. Two of these showed every evidence of spiritual death when compared to the third. We have ceased in many sections to give any prominence whatever to devotional exercises. Cheering has taken the place of shouting.

We are convinced that following the order of the Discipline and giving prominence to worship, is far better for the Conference and people than programs however well carried out. We must maintain spiritual power at our District Conferences, or else we had as well dispense with them. Our tendency, however, is to mere entertainment by intellectual pyrotechnics. To get out of a program and anniversary District Conference into one of the old time Methodist ones, is like coming out of the frigid zone, with its icicles and snow, into the warm sunshine and showers of the tropics.

We seem now to be in too great a hurry to get through with the thing. We crowd the Sunday-school Conference, the Epworth League Conference and the District Conference into too small a compass. As a result the time that should be devoted to God, is given up to essays and papers and lectures that serve to gratify vanity in those who prepare them, and put the people to sleep who hear them, or at least entertain them for a brief moment, instead of the Gospel preached in demonstration of the Spirit and of power.

The District Conference should be a pentecostal season, but we are reducing it to a mere business and social time.

We plead for a return "to the old paths."

ENVOIOUS OF ANOTHER'S SUCCESS.

A preacher once acknowledged to me that he could not rejoice when his brethren of the Conference held successful revivals—that his heart was filled with envy. This showed a dreadful state of heart, but it was commendable in him to confess it. We do not believe this is a rare case amongst preachers. For many of them have their heart set on promotion instead of soul saving, and they desire revivals only because they become stepping stones to promotion in the church. If they loved revivals for their own sakes they would rejoice in those which are promoted by their brethren as much as in their own. Soul saving is a purely unselfish work, and there can be no place for envy.

One thing is certain the preacher who is envious of his fellow preacher's success in revival work, needs a deeper work of grace. He needs to be reminded of the great doctrine of Me'hod'ism which proposes to destroy the root of sin.

IMPOSSIBILITIES.

It is impossible for a man to walk with God and fight holiness at the same time. "For I the Lord your God am holy."

It is impossible for a man to present his body a living sacrifice, holy acceptable unto

God, unless he does so in this present world. For "after death comes the judgment," and "as the tree falls so it lies."

It is impossible for a man to love God and hate his brother. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It matters not how much a preacher may fight holiness, it is impossible for him to get to heaven without it, for "without holiness no man shall see the Lord."

It is impossible for us to know God, and refuse to keep all his commandments, for "he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not him."

It is impossible for a man to do the will of God without becoming sanctified. "For this is the will of God, even your sanctification."

It is impossible for us to be followers of the Lord and dear children and servants of the devil at the same time, for "Ye cannot serve God and Mammon."

It is impossible to be a preacher of righteousness, and at the same time trying to justify unrighteousness.

"Without faith it is impossible to please Him, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek Him."

At this writing I am in Whitemills, Ky., where I expect to begin a meeting to night. Bro J. W. Garriott, a young preacher full of the Holy Ghost, is with me. Bro Garriott is just from Wilmore, where he has been at college for some time. He is the first one of the Wilmore boys that I have had the pleasure of associating with. Bro. Hughes is certainly doing a great work for the Lord. This town seems to be dead spiritually. We are evidently going to have a hard fight here, but the Lord is strong and mighty in battle. In Him we are putting our trust. Like David, we expect to cry "who is this uncircumcised Philistine, that he can defy the armies of the living God?" Brethren, we want victory here in the name of the Lord. Pray for us that we may be mighty in the hands of God in the tearing down of strongholds.

McEWEN, TENN.—Rev L B Thurmond, Evangelist of Vernon, Tenn, closed a five days meeting with us May 22 Bro. Thurmond is a clear and able preacher of Bible holiness. It was a great time of seed sowing. Many were awakened. Several seekers at the altar. The saints had a great time rejoicing, and were built up and made stronger in the faith. Our prayer is that the Lord will abundantly bless him as he goes to other fields. May 30th, he visited my sister, Mrs. S. A. Yarbrough, who has been confined to her room for eighteen months. He sold her Rev. W. B. Godbey's commentary on the New Testament, second volume. May 31st, while she was reading the fourth chapter on fifty-sixth page, the light of the Holy Spirit showed her that Jesus was her sanctifier. She turned all over to Him and believed He doeth it, and was gloriously sanctified and made to rejoice in the knowledge that He is able to save to the uttermost. All glory to His name for the work of the Holy Spirit all over our land.

Praise God! I am saved, sanctified, healed and kept by His power each moment.

I H. N. E. W. NICHOLS.

An Earnest Request—Read It.

I have been in ill health for more than three years and especially so for more than three months. Am under treatment now. My nervous system is in a bad condition. And I am hoping to begin my work again soon, and before going I sincerely ask every holiness preacher (and all other holiness people) to pray that I may be restored to perfect health, and that I may receive the baptism of the Holy Spirit in my first meeting, or before going to it. I am earnestly seeking to be filled with the Holy Ghost. I have encumbrances upon me that I cannot bear longer without more power from God. It seems that all hell and a part of earth have turned loose on me, but I believe that God will turn on His power soon. Now as to whether this "more power" is to come by a second, third or tenth work of Divine grace I care not. The point is, I want and long for the baptism of the Holy Spirit. I know that there is a place in God in which a man can live to which the devil can not come, and this is the point to which I want to go. I have recently read a little book by Rev. John McNeill, B. A., evangelist, on "The Spirit Filled Life," which has given me much help and comfort. Now, my dear brethren, I have not written these few lines for, nor against theory, nor for argument, but simply to ask you all to pray that I may be baptized and filled with the Holy Spirit. I read your paper with comfort and delight. May the Lord bless Bro. H. O. Moore and his wife and restore them to health. May God bless every man, woman and child whose eyes fall upon these lines. Truly, SAM Q. BASS.

PARAGRAPH 302.

"Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."—Acts of General Conference 1898.

The import of this paragraph is perfectly plain, and its application to evangelists and the holiness movement generally is well known. Acts 4:19. But Peter and John answered and said unto them: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Shall we obey God or man? Secular interest would undoubtedly induce us to obey men, but acting as before God, and following the dictates of eternal truth and justice, we dare not be silent. Can it be right to obey men contrary to the commands and will of God? Brethren, when God commands us to speak, dare we hold our peace? Have we received our authority from God through Christ and feel fully persuaded of the truth by the Holy Ghost which dwells in us? If we are called of God to be apostles, evangelists, pastors or teachers, we would be guilty of treason against God were we on any consideration to suppress his testimony. Your own consciences testify that we would rebel against our Heavenly King were we to act according to your orders, and the conclusion is that we cannot but speak what we have seen and heard Acts 4:29. And now Lord behold their threatenings, and grant us, thy servants, that with all boldness they (we) may speak thy word. Lord, we don't think it is so much against us, thy servants, but it is against thee that they conspire. It is not to prevent our preaching, but to bring to naught thy truth. Now, Lord look upon it, consider this, and grant unto thy servants while we are endeavoring to fulfill thy counsels, and can do nothing without thee; sustain us that we may proclaim thy truth with boldness and irresistible power; show that it is thy truth which we proclaim, and confirm it by the presence and power of the Holy Ghost in the conversion of sinners and the sanctification of believers. God bless the PENTECOSTAL HERALD and its readers.

Yours in H.m. H. L. FLY.

COFFEYVILLE, MISS., June 6, '98.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

AT HIS FEET.

BY DR. ARTHUR T. PIERSON.

At Thy dear feet, once pierced for me,
With cruel nails upon the tree,
I lay my life, for use by Thee.
Henceforth to know no anxious care,
With cheerful heart my loads to bear,
My sole resort—believing prayer!

No worry, lest my work be stayed,
No hurry, lest I be delayed,
By haste, to prayerlessness betrayed,
Not careful to be praised of man,
But only to be taught Thy plan,
What Thou wilt have me do, I can.

No greed of gain, since Thou hast said,
That if the beasts and birds are fed,
Thy children shall not lack for bread,
How sweet to live alone in Thee,
In danger to thy wings to flee;
The name of Jesus, all my plea.

Before Thee, let thy servant stand,
To watch Thine eye, Thy beckoning hand,
And promptly move at Thy command,
So shall my life be one sweet day,
Lit up by Heaven's cloudless ray,
A walk with God—radiant way.

The Story of a Noble Shepherd Dog.

It was a dark and stormy night. Most of the sheep had come back to the fold, but three were missing. The faithful watch dog was lying in the corner in her kennel with her young, and thought her toils were over. Suddenly the shepherd called her, and, pointing to the flock cried, "Three are missing. Go." She gave one sad look at her little ones, and then gave a look of obedient love at her master, and off into the darkness she plunged.

Back she came after an hour with two of the sheep. There was blood upon her and upon them. Hard had she fought for their lives with wolves, and thorns, and torrents, but they were saved, and with a grateful look she threw herself down in the kennel and gathered her brood to her bosom. But once again the master called with his stern but kind voice, and, pointing to the wilderness, said: "One is lost. Go." She looked up in his face with a look of unutterable longing; but he still pointed to the wilderness, and if looks could speak, her glance uttered one last farewell, and into the darkness she plunged once more. It was long ere she returned.

Late in the night a feeble scratching was heard upon the door. The shepherd rose and opened, and there she crouched half dead, and the poor, wounded sheep was standing trembling by her side. She had found the lost one, but it had cost her very life. One look she gave into his face, which seemed to say, "I have loved you better than my life," and then crawled over into her kennel and lay down with her little ones, and grew still in death. She had loved her master and given her life for his lost ones.

Oh, if a poor dumb brute could love like that, with no eternity to reward her, no heaven to await her, but the smile of his approval in the last instant of her life, what should He not expect of us for whom He has given His life already, and to whom He waits to give a recompense that can never fade away? Beloved, shall we catch His glance as He looks out into the darkness and cries: Go ye?

"DAVID Livingstone, who gave not only his life, but thousands of pounds, the income from the sale of his books, said: 'I never made a sacrifice. Can that be called a sacrifice which is simply paid back as a part of a great debt owing to our God, which we can never repay? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice, say rather it is a privilege.'

"When Bishop William Taylor at the age of seventy-six was retired by the conference, he was urged by his many friends to enjoy in the homeland a well earned rest. He listened in silence to their suggestions, but almost immediately set sail for Africa, going out in a freight steamer. He said before leaving that he would feel more comfortable in heaven if he could see ten thousand Kaffirs three whom he had been the means of leading to Christ. If all volunteers possessed as true a missionary spirit, and as much grit, they would find some way of getting out to the foreign field."

The history of the Christianization of the Sandwich Islands, is one of the most interesting and thrilling in all missionary annals. These Islands, not far from the equator in the Southern Pacific, stretched five thousand miles from North to South. Their existence was made known to Europe by Capt. Cook in 1778, and he himself perished there, murdered by the natives. The inhabitants were sunk in the lowest depths of degradation, Human sacrifices were frequent, family relations unknown, they fed on raw fish and flesh of dogs. Two thirds of the children born were strangled or buried alive by their parents a narcotic root found in abundance was the source of greatest intoxication. And the people were rapidly wasting away under the prevalent vices.

After some years of mixing with foreigners the people became dissatisfied with their idolatry, and at their King's suggestion throw their gods into the sea. But nothing came in the room of their old faith until a party of missionaries from Boston came and taught them the joyful message. In course of years Christian marriage was adopted, a temperance society was formed, and one third of the people were attending school. In twenty years Christianity was the accepted faith of the nation; in fifty years it was no longer considered missionary ground. The entire cost of turning this nation to God was greatly less than the cost of one iron-clad ship of war. This erstwhile heathen nation is now sending the Gospel to France. Again God's martyrs are sealing their faith with their blood. In West Africa five missionaries, four women and one man, have fallen at their posts victims to the cruelty of the Savages to whom they had gone with the joyful message.

Shall the work cease there because of these things? The servant is not above his master! "Follow Me! Go ye into all the world and preach the Gospel to every creature. Lo, I am with you!"

Rev. W. B. Palmore the missionary Editor of the St. Louis Christian Advocate, had the pleasure of preaching the Annual sermon of the Woman's Board of Missions at Greensboro, N. C., First Sunday in June.

The Woman's Foreign Missionary Society raised during the past year \$86,564.40. This society supports 50 missionaries, 132 teachers and native helpers, 12 boarding schools, 59 day schools, 3 hospitals, 3 kindergartens, 37 Bible women and 4,506 pupils.

FOR RAILROAD MEN.

CAN THEY BE CHRISTIANS?

Railroad men sometimes say they can not be Christians. Among the reasons given are, the almost continual absence from home, long hours of labor, lack of church privileges, and the general excitement connected with their avocation.

But there are other callings which, in themselves, are no more helpful in promoting piety. And yet the unfavorable circumstances which men sometimes plead as reasons for not being

able to lead Christian lives are often the very things which help to promote the most sturdy type of piety.

Grace that is not put to the test has not near the chance for true, steady development. Outward hardships need not be real obstacles to genuine godliness. All Christians have more or less difficulties with which to contend, and are, therefore, exhorted to "endure hardness as good soldiers of Jesus Christ."

Railroad men have the same Scripture promises on which to lean as other men. Let them only lean "hard" enough. "My grace is sufficient for thee," applies to all classes and all circumstances.

TESTIMONIES FROM RAILROAD MEN.

The following are from "A L ABOARD; OR INCIDENTS OF TRAVEL," and may help you in your Christian life or to become a Christian:

"The Lord Jesus is with me every trip I make."

"I find a man can serve God and be a baggage master."

"Having Jesus on board, it will be safer for all concerned."

"I am going to take Jesus with me on the engine. I cannot go without Him."

"I have just made my first trip with the Lord Jesus Christ, and I have never been as happy in all my life."

"Just before you handed me that tract I was lifting my heart to the Almighty to help me take the train home."

"At every station I kneel a short time and ask the Lord to help me, and to keep from all harm until I reach the next station, the lives He has put in my hands."

"I have had trials and temptations, but Jesus has always helped me through. Some of my associates say they can't be railroad men and be Christians. That is a mistake, my dear brother. You can serve God on a fast mail train better than you can serve Satan."

A. W. O.

* 10 chapters; 236 pages; many authors. Price \$1.00; paper cover, 50 cents, postpaid. A. W. ORWIG, 64 Sayles street, Cleveland, O. For a limited time, half price! Book abounds in soul-stirring and evangelistic incidents.

Lebanon District and Sunday School Conference.

The above named Conferences met at Jeffersonstown, Ky., May 11 to 15, and was presided over by our Presiding Elder, Rev. C. R. Crowe. Bro. Crowe presided to the satisfaction of all, showing executive ability.

All the traveling preachers were present except one. The S. S. Conference was well attended and the discussion of the various questions pertaining to the Sunday School and its work was ably brought out in the speeches delivered.

The District Conference was pronounced on all sides to be the best in years, and the best many of us ever attended. The various reports showed progress on all lines of church work.

Three were licensed to preach, three recommended to the Annual Conference for admission, and one for local deacons orders. Two of the number for admission desire to go to Montana, and will doubtless go. The committee work was exceptionally good.

The committee for license and recommendation did excellent work, and showed the wisdom of putting this with the District Conference. The Presiding Elder was urged to press the work of securing the district parsonage, having already over five hundred dollars in cash and subscription for that purpose. Dr. Savage, of the American Bible Society was with us to the delight of us all. Mrs. Mary A. Morton ably represented the Parsonage and Home Mission Societies, and while the district is lacking in these societies, we hope and expect to do better. Miss Kate Shively

"The Grand Old Man."

HIS LIFE AND ACHIEVEMENTS.

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representing the Woman's Foreign Missionary Society, made a most excellent speech, and made us all feel that we could do something toward helping to organize a Woman's Foreign Missionary Society Auxiliary to the Board of Missions. Bro. Boswell represented our Orphan's Home. Rev. E. M. Crowe, the Conference Missionary Secretary, was with us. Bro. Crowe has always shown great energy in his work, and is using all his powers to make things better in the Missionary line, and is succeeding. His work shows up better this year than last, and yet the treasurer, Bro. Foskett, reports good results from his work last year. All Bro. Crowe raises in a pastoral charge, goes to the regular assessment, ordered by the conference.

The Epworth League received attention. The main speech was made by Rev. W. E. Lyon, of the New Haven work, it was a most excellent speech. Bro. P. L. King, of Greensburg, Ky., made a characteristic speech on the League.

The delegates to the annual conference to be held in Louisville, Ky., September 21, are:

W. H. Hawkins, C. W. Wright, L. C. Rawlings, and J. W. Shopar, Principals, with O. T. Peterson and Dr. B. C. Simpson as alternates. The next session was voted to Mount Washington.

We were pleased to note the presence of Rev. C. Y. Smith, pastor of our Chestnut street church in the city, and Rev. A. D. Letchfield, pastor at Middletown, Ky. The Jeffersonstown people are glad the conference came, and extend an invitation to come again.

A. L. MELL, P. C.

JUNE 2, 1898.

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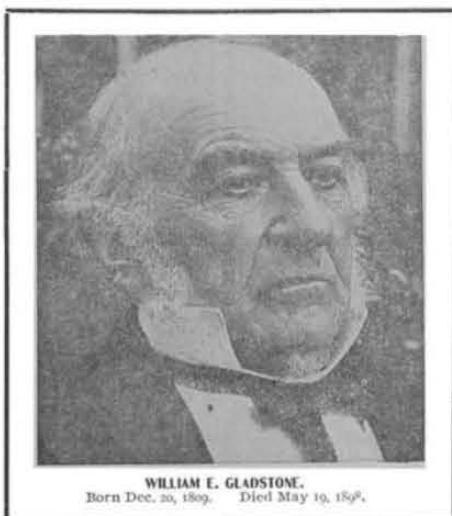
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Pentecostal Publishing Co., Louisville, Ky.

OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

BUSH.—Died in Montgomery county, neighborhood of Grassy Lick M. E. Church, of which she was a worthy member, Sarah A., wife of Clifton Bush, on March 24, 1898, in the sixty-second year of her age. We hope she has gone to meet her son, that godly man, E. P. Gifford, in heaven above, and that the other son and daughter, brother and sister, with the other children, grand-children, husband, and all relatives and friends may be reckoned by them to stand in the way, Jer. 6:16, and strive to enter in at the strait gate, is the wish of S. B. G.

McKINNEY.—Arrena Ann Barrett was born in Georgia, April 19, 1843, fell asleep in Jesus May 22, 1898. She was the daughter of Mark and Charlotte Barrett. She moved, with her parents, to Mississippi, and from there to Drew county, Arkansas, where in October, 1860, she was happily married to E. J. McKinney. He died May 23, 1877, leaving a wife and three little children in a destitute condition. In bad health, and amidst difficulties, trials, and troubles, she battled with the world, ever realizing and expressing her trust in God until she saw her youngest child grown and married. I do bless God for my mother, for the lessons she taught me, for the example she gave me, and for the

prayers in my behalf. Yes, mother is gone: her life was one of toil and suffering, but she has gone where such things are unknown. Pray for me, that her prayers for me in preaching full salvation may be answered, Her son,
M. B. McKinney,
RICHLAND, TEXAS.

McKENNEY.—One of the sad days comes to every threshold, and to every community, and that was the drama in this place last Thursday, April 14th '98, when it was heralded over this county that Bettie McKenny had been called to try the reality of the great beyond. She was born May 13th, 1847 the daughter of William Crosthwait, married about the year '65, to Lorezo McKenney, and to this union was born ten children all of whom survive her. She joined the M. E. Church, in 1877, and was one of the most lovely Christians that adorn the Christian arena. She fully consecrated her life to her Master in August 1897, and ever since that time she has just been like an angel moving about doing her Master's work, which she has done in the most lovely and meek manner that possibly could be without it being an angel itself. She was stricken with paralysis about 2 o'clock in the evening and died about 6 o'clock the same evening. She never regained consciousness after the first attack, but we feel warranted in saying that she had done enough and the Master wanted her to come up higher. In her the husband has lost one of the best companions, the children one of the most lovely mothers, the church one of its best Christian lights, the community

and especially the poor, one of their greatest and humblest helpers. No person ever went to her hungry but what she fed them, naked but what she clothed them. No person ever saw her in ill humor or ever heard her say a harsh word about any one. If she could not say something good about a person she never said anything. She tried to be as much like Christ as it is possible for a finite being to be in this world. She, like Saint Paul, could say: "I have finished the work, kept the faith, and am ready to hear the plaudit 'Well done, thou good and faithful servant, enter into the joy of thy Lord.'" Central Methodist please copy.
A. S. CROSTHWAITE.

Moved to a Tent.

Our Pentecostal Holiness Meetings in this city have moved to a tent on 7th St., Bet. John and Central Ave., from Sycamore St. We have rented temporarily a gospel tent and are holding meetings at 2:30 and 7:30 every day. Evangelist C. W. Ruth gave us a week of most effective service and we were loathe to part with him. Editor evangelist G. A. McLaughlin of The Witness on his way to another meeting stopped over and preached two sermons of great power and created an appetite for more in future. Evangelists Story, Vorn Holz and Farle are with us at this date and we anticipate other aid as God may direct. People are being saved, and sanctified and the cause of holiness built up. Run into the meeting when you are passing through the city.
M. W. KNAPP



The dread and foreboding which invariably comes over a young wife, just ere the advent of the first little darling who shall call her mother, is one of the unnatural burdens which civilization has imposed upon the privilege of motherhood.

There ought not to be such an overwhelming sense of depression and weakness as a woman feels at this time and there would not be if she was in a perfectly strong and healthy condition. In thousands of cases motherhood has been divested of all its dangers and a large proportion of its pain by the use of Dr. Pierce's Favorite Prescription, which is the most marvelous remedy ever discovered for restoring complete organic health and strength to the delicate special structure involved in motherhood. Taken early during the prospective time it makes the mother strong, energetic and cheerful and carries her through the period of trial with comparative comfort and ease. It increases the baby's natural constitutional vigor and adds to the joys of motherhood the supreme satisfaction of a strong, robust, lusty infant. "Favorite Prescription" is also the best supportive tonic for nursing mothers. Every expectant mother will appreciate what is said by Mrs. Fannie M. Harry, of Galesburg, Ills., (545 Churchill Ave.) In a letter to Dr. Pierce she writes:

"I have used your medicines in my family for a long time, and find them to be all that is claimed. I cannot recommend them too highly. My confinement was made easy, as I experienced none of the pains such as others have at that period, and the first born the one that mothers fear so much. Besides, the medicine has helped me in many other ways. I would recommend all afflicted women to try Dr. Pierce's valuable medicines, and thus become well and strong."

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THE TWO LAWYERS.

more hope for the salvation of a Gen-
tile who rejects the Holy Spirit, than
there is for the Jew who rejects Jesus.

"Just as the Jews who rejected
Jesus drifted away from God the
Father, so will the Gentiles who re-
ject the Holy Ghost drift away from
God the Son. I sometimes think we
are approaching a crisis in human
history. You know when the Jewish
Church rejected Christ, God overthrew
and scattered His chosen people.
What are we to expect, when the
Christian Church rejects the Holy
Ghost?"

Hicks: "These are interesting and
serious subjects to think on."

The two lawyers at this point sepa-
rated for the night, and if the reader
would like we will look in on the
church entertainment for a few min-
utes.

The main auditorium is packed
with a great throng of people. A large
stage covers the organ platform, and
altar rail. Curtains cut off the alcove
back of the pulpit for a dressing room.
Twenty-five girls in skirts that come
to their knees, and each with one
white and one red stocking on, carries
a broom. They are drilling now. The
Boston Professor is in uniform with a
sword belted about him. He has
trained them carefully, and they per-
form so well that the audience, so
much opposed to excitement and
shouting in holiness meetings, cheers
them lustily time after time.

Now we have Josiah Allen, wife and
boy, with first and last a score of other
actors on the stage.

The performance of this part of the
program lasts an hour. To persons
who have no thought of where they
are, and no reverence for, or fear of
God, no doubt it is laughable. But to
thoughtful Christian people it is a
horrible scene. Theaters full, dance-
houses full, bar-rooms full, all on their
way to eternal night, and now alas!
alas! the church of God turned into a
play house to amuse, with low, coarse
play, a godless multitude.

Last of all came the corn husking.
The young men had secured large
quantities of red ears, and there was
a constant scuffle with the girls for a
kiss. The excitement became intense.
Corn was kicked into the aisles, the
struggling parties on the platform
would step upon the rolling ears, and
fall to the floor.

The congregation was on its feet,
shouting, cheering, amid roaring
laughter. At ten o'clock the announce-
ment was made that the ladies would
serve refreshments in the basement
room of the church, and while many
of the people went to their homes, a
large number went down into the
basement to eat ice cream, popcorn,

candy and nuts. A grab bag was rig-
ged up near the door and each one as
he or she left was asked to pay a
nickle and try his luck.

But for a conversation which took
place between two young men after
they returned to their room that
night, I would close this chapter here,
but I think the reader will be inter-
ested in what follows, and although
in much need of rest, and writing at
a late hour, I will give the conversa-
tion as it came to me.

George Wilks and Henry Garth,
were neither of them members of the
church, but were bright young men of
the world. Wilks, was a clerk for the
gas company of Newton, and Garth
was head clerk of a large dry goods
establishment.

Unfortunately Garth had read many
skeptical books, and was far from be-
ing orthodox in his beliefs and opin-
ions.

"What do you think of such church
entertainments as the one we have
attended to-night," said Wilks.

Garth: "Well, sir, do you know such
scenes make me sad. You are aware
that I have had certain doubts to con-
tend with; well, when I look on scenes
in the church of God like we have at-
tended to-night it strengthens my
doubts."

Wilks: "I see how that could be.
A man will naturally ask himself how
true believers in Christ can stoop to
such heathenish business."

Garth: "Yes, I should have been
disgusted with that show to-night if
it had been given in a low theater,
much less a church. Those people
never have an entertainment of any
kind that they do not come to me to
buy a ticket, and to-night they were
harrassing me to buy popcorn and try
my fortune in the grab bag."

"I suppose there were not less than
three hundred professed Christians
there to-night, and they were after
me for a nickle for this and that, but
not a word about my soul. Now ac-
cording to their notion, they are all
Christians and I am a sinner. If a
cyclone had come along to-night
and knocked that church over, those
girls, in short skirts and variegated
stockings, and that crowd around the
corn pile, would have gone straight to
heaven, but ah, poor me. Now if that
is what you call Christianity, I don't
want it."

Wilks: "Well, Garth you know that
is not Christianity. I know it is not,
and so do they know it is not. Real
Christianity is love, love that gives,
and gladly sacrifices all, and suffers
cheerfully for Christ sake."

Garth: "Well, these people all know
that I'm not a Christian, and they
are always after my money, and there
is not one of them that ever intimat-
ed to me that I have a soul. Do you
know, this church that gave the enter-
tainment to-night is the one that re-
fused to let the holiness people hold
their meeting in the basement rooms.
I could not help thinking of that to-
night. Old Mrs. Dishrattler and her
crowd have just about ruined that
church. By the way, she is to give a
big ball in her house soon."

"But it is late and I must go to
sleep. All I have to say is, if I ever
should get religion. I do not want the
kind we have seen manifested to-
night. People claiming to be saved,
and yet strive to get a man's nickle
and utterly neglect his soul! Good
night."

The reader will remember that
Huton in the beginning of this story
reminded Dr. Po Atkins that he (Huton)
had been elected to the Annual Con-
ference. The next chapter will give
some account of the exciting
incidents which took place at the Con-
ference.

(TO BE CONTINUED.)

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Louisville Conference Preachers' Institute. Smith's Grove, Ky., June 20-24.

The next meeting of the Louisville Conference Institute for young preachers will be held at Smith's Grove, Warren County, on June 20-24, inclusive. The opening address will be Monday night, June 20. The programme will be as follows:

MONDAY, JUNE 20

7 30 p. m.—"Palestine: The Land of Promise and of Prophecy,"—M. B. Chapman, D.D.

TUESDAY, JUNE 21.

11 a. m.—"The Economics of Methodism,"—Rev. R. W. Browder.
4 p. m.—"The Kingdom of God,"—Gross Alexander.
7 30 p. m.—"The Chosen people,"—M. B. Chapman, D.D.

WEDNESDAY, JUNE 22.

11 a. m.—"The Preacher's Manners in Private and in Public,"—S. K. Breeding.
4 p. m.—"The Fact and Meaning of Jesus' Resurrection,"—Gross Alexander.
7 30 p. m.—Address. "The General Conference Just Past,"—J. W. Lewis, D.D.

THURSDAY, JUNE 23.

11 a. m.—"Past, Present and Future of Israel,"—M. B. Chapman, D.D.
4 p. m.—"Was Jesus Divine?"—Gross Alexander.
7 30 p. m.—"How to Promote Revivals,"—Bishop H. C. Morrison, D.D.

FRIDAY, JUNE 24.

11 a. m.—"That Vocabulary,"—W. K. Piner, D.D.
4 p. m.—"The Relation of the Preacher to Education,"—Rev. R. W. Browder.
7 30 p. m.—"Inspiring the Missionary Spirit,"—Bishop H. C. Morrison, D.D.
The Institute in the past has been a decided inspiration to all who have attended. The undergraduates have been greatly benefited by the class studies, and all have had intellectual and spiritual help from the course of lectures given during the Institute. Every young preacher in the Conference should by all means avail himself of the benefit of this helpful agency. The sacrifice necessary to attend will be more than compensated for by the rich returns.

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Scottsville Camp-meeting.

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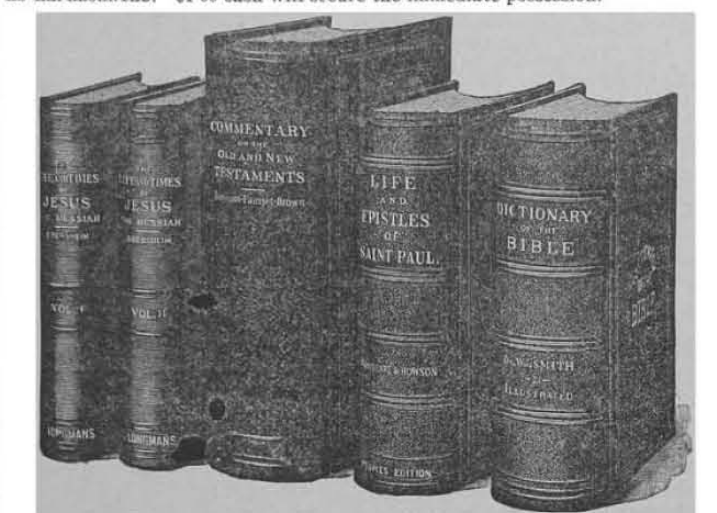
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A Correction!

I should have said in my notice of Quarterly Meeting and commencement exercises at Wilmore: "Some souls were converted and some sanctified;" also that "souls are frequently converted and sanctified at the regular services." In the article the word "converted" was left out which was unintentional and misleading. We stress regeneration. E. C. SAVAGE.

Evangelist A. C. Bane's Camp Meeting Calendar.

Abilene, Texas July 4-14; Poetry, Texas, July 14-24; Scottsville, Texas, July 26-August 5; Greenville, Texas, August 5-15; Hughes Springs, Texas, August 17-26; Dublin Texas, August 26-September 4th.

W. M. Adam's slate: camp-meetings, Mt. Vernon, June 11-19; Childress school house, June 22-July 3; Reed's Lake, July 1-16; Brookhaven, July 28-August 7, Jena, — August 16-28.

J. A. Murphree's slate: Union, Texas, June 25-July 3; Tyson, Texas, July 8-17; Oak, Texas, 19-29; Brooklin, 28-August 7; Troupe, August 17-28.

Evangelist J. M. Wilson's Texas camp-meeting slate: Gordon, Tex., August 5-15; Sidney, Tex., tabernacle meeting, August 22—.

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Eddyville Camp-meeting.

The next meeting of the Lyon County Holiness Association will be held at the Rinehart encampment, Eddyville, Ky., August 2-14 inclusive, and be conducted by Rev John B. Culpeper, of Fort Worth, Texas.

M. M. BOWMAN, PRES.
M. P. MALLORY, SEC'Y.

WACO, TEX—I am praising God this morning for a perfect, free, and complete salvation. Our work moves off harmoniously in every way. Our people are possessed of what they profess. We have a loving, lovable, dutiful, peaceable, peaceful people. Pray for us. Yours and Christ's, sanctified wholly, H. E. BALL.

DURANGO, TEX—Please say through your columns that we are in the midst of a glorious holiness tabernacle meeting, with Bro. and Sister Freeland, at Durango, Texas. Large congregations; one converted and one reclaimed last night, praise Jesus! Interest is increasing. Pray for us. Yours, all for Jesus, W. M. ADAMS.

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The camp-meeting at Woodville, Texas, will hold its fourth annual meeting this year August 18-28, Rev. R. L. Selle, Presiding Elder of Waco District, in charge. We are expecting God to be with us in power. We have splendid water, good tabernacle, and a man of great power to do the preaching. We extend a cordial invitation to everybody, also earnestly ask the prayers of the readers of the HERALD. REV. W. C. MANN, PRES.

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Rev. J. J. Smith's Camp Meeting Slate.

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Hampton, Ky., August 4-14.
Hurricane, Ky., August 18-28.
Bonnle, Ill., August 24-September 4.

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Vincent Springs, near Dyer, Tenn., August 10-21.

Uba Springs, Tenn., August 23-September 1.

Terrell, Texas, September 3-13.

Bates, Texas, September 15-25.

If there are any mistakes in the above dates, will the Secretaries of Camp-meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky.

H. C. MORRISON.

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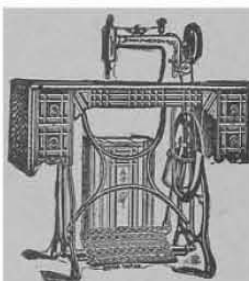
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EDNA C.

BRADFORDSVILLE, KY.—We are here in a tent meeting. Large crowds at night, interest increasing at every service. A few have been specially blessed. This morning the Holy Ghost was with us in power, and shouts of praises went up from happy hearts. Great prejudice against holiness, but the Lord is with us when we preach it, and we love the doctrine because it is from Him. Yours for holiness,
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Dr. D. M. DYE, Indianapolis Ind.:
DEAR DOCTOR—It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth which had for six years been preying on my system. When I commenced your treatment on June 6th, the hard lump in my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December 6th the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words can not express my gratitude, but I will, whenever and wherever I may, proclaim the good news. Truly and gratefully yours,
MRS. NANCY F. BILLINGS.

CERULEAN, KY.—A short time ago Bro Burks and I wrote to you that we would travel together. Upon reconsideration, and with the consent of Bro. Burks, I have decided to work alone, as in summers previous.
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The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL.

LOUISVILLE, KY., JUNE 22, 1898.

Volume 10, No. 25.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'g'r.

OUR field representative, Bro. V. L. Williams, is in the office this week sending out notices to subscribers to capital stock of our company for next payment on stock subscribed. You will perhaps hear from him by the time this paper reaches you. Please be ready, beloved, to meet the call promptly.

QUESTION DRAWER.

Q—"I take the liberty of asking you at your earliest convenience, if the signs of the times do not indicate the coming together of all Protestant denominations under their Great Leader (Christ Jesus) with one creed. If so, why can not all accept the Apostles' Creed?"

There are tendencies which clearly indicate that the denominations of Protestantism are drawing closer together in spirit, and some of the minor bodies, which have been separated not so much by creed as by other conditions, are coming together in organic union. But we see nothing to indicate that the great denominations of Protestantism are at all likely soon to come together "with one creed." The bond of union between bodies of Christians today is spiritual not intellectual. When they come together for purpose of co-operative work for souls it is in spite of their creeds—it is by relegating their creeds to the background, and recognizing the fact that a man may be a Christian and not accept every article of faith in our creed. If an intellectual basis of union were put forward instead of a spiritual basis, the coming together of Protestant denominations would be as hopeless to-day as in any age of the world. In other words, if these denominations were to come together and try to formulate a creed upon which all could agree, the same doctrinal differences that have separated them in the past would still be an inseparable barrier to their union. The so-called "Apostles' Creed" (which was never heard of by the Apostles) would not be accepted. "Perfect Love" is the only basis of union. It is the heart and not the head that must control if such an end is ever reached.

We receive many communications for publication that are not ready for the press. They contain good points, but the spelling is bad, the grammatical construction defective, and perhaps the thought is obscure and poorly expressed. Before these communications can be given to the printer, the editor must go over them, correct, and sometimes re-write them, and this takes time and labor. The editor's time and strength are both limited, and often an otherwise good article is compelled to wait until he can find time to do the necessary editorial work. Sometimes, amid the multitude of duties pressing upon him, he is unable to reach an article until it is out of date, and consequently it is lost for want of care in its preparation. Many articles find their way into the waste basket for no other reason than this. Sometimes we get a communication, evidently written in a hurry, with a footnote asking us, "please to correct all mistakes." In most cases the writer had more time to do this than the editor, and it would have been much better for him to have done the work before sending the communication. A well written, carefully prepared article usually takes precedence over one of a different sort. We take pleasure in straightening out and preparing the contributions of our excellent friends, who unfortunately have not had the best educational advantages, when we can possibly do so, but we beg them to remember that this is not always possible. We request our correspond-

ents to put their communications in the best form they can, and we will do our best to have them appear in good shape.

LETTER FROM BROTHER CULPEPPER.

DEAR HERALD:—I wrote last from West Virginia. God gave us a great blessing in New Martinsville. I saw one hundred and one decide for Christ in one service there. This ought to be a matter of daily occurrence, but it is not.

We had a great blessing in Fairmount, same state. The meeting was held in the M. P. church, the largest and the best in the city. They have the best house of worship, the largest and most spiritual membership, and they are more aggressive in spiritual work, or soul-saving.

Our church is young and small in the place, but I heard it is doing well.

The meeting was called union, and in the ordinary acceptance of the word, was. The pastors were kind to each other and to me. There were many conversions, and some gained the higher limbs.

I had a new sort of attack from Satan. The bar-room gang, through one of their henchman, circulated the report that I was in a bar-room drinking at eight and at ten o'clock the night of my arrival. It was the most unfortunate night they could have fallen upon for their purpose, as I was well protected from the time I left New Martinsville until safe in my room after church. I think it did the meeting more good than harm. The pastor, Bro. Fletcher, Bro. Frank Kelly, a sanctified layman, and "Uncle George," my kind host, did all in their power to crush the rumor, and being such truthful men, I don't think the whiskey devil and Bardette, the accomplice, succeeded in making themselves believed—even by themselves. I found the deep tracks of Dr. Carradine here. He did not remain long, but did good. I think too many people profess sanctification in his meetings, but entirely too few do in mine. Much of his work will stand the judgment fires.

Bro. Pickett, a railroad agent, was led to the spiritual observatory by him. He has remained there. I dined with him. His wife has gone, but his three daughters reminded me of a fragrant bouquet. We had family prayers and all prayed. It was refreshing to see his baby child—a little girl, with her Bible in the altar, leading souls through to God. Thank God that I met that family. We had several hundred people converted and reclaimed. I think over one hundred have joined the M. P. Church. Others reaped a good harvest. I was pleased at coming close to Dr. Boland, author of "The Problem of Methodism." I don't like the book, but Dr. Boland and I love each other. His wife is a daughter of Chancellor John, late of Selma, Ala. Good Southern and good Methodist stock that. They, with their religious and gentlemanly son, Marvin, are serving the church well. I was pleased with these West Virginia folks. They live in a rugged country, but its oil, coal and gas are sources of fabulous service.

After a few days' rest, I reached Hot Springs Ark., my son Burke to lead the singing, Bros. Newsom and Killgore to aid in the other work. It was a union of the three M. E. South pastors—Moon, Few, Rhodes. Two of them claim the higher life experience—all are good, true men. This meeting was not satisfactory to any of us. It would do no good to name the evils which hindered us. Suffice it to say the pastors were not to blame. Stopping with Bro. Moon, I saw much of him and family. It is easy to love such a man and such a family. He is trying to build a new church.

It is needed. Our Church has a great opportunity in this place, which she has never improved. How the people do come and go! One can preach the Gospel to all mankind here.

Such doctrines as total depravity never have to be emphasized. All who walk the streets, or go into the bath rooms can see for themselves.

This is the first and only place I ever visited where it was not necessary to exhort women to be kind to their fallen sisters. They are too kind, I fear, for the good of society. I guess it is all right for men to take women from shameless homes and make wives of them. It has been several times done here.

J. B. C.

THE UPPER AND NETHER SPRINGS.

REV. LEROY MCWHARTER, D. D.

Caleb was a holy man, and of the royal tribe of Judah. He was one of the twelve spies sent into Canaan. He brought in the minority report on their return, signed only by himself and Joshua. In this report they say, "Let us go up at once and possess the land; for we are well able to overcome it." Caleb was a grand old religious hero, who wholly followed the Lord his God. And God finally rewarded his fidelity by giving him a rich inheritance in the promised land—even the mountain city of Hebron and the surrounding country.

In this story of the Upper and Nether Springs, Caleb represents God the Father; Othniel, his nephew and son-in-law, represents Christ the Son, and Achsah, his daughter and Othniel's bride, represents the Church the bride of the Lamb.

Now Caleb gave Achsah to Othniel for smiting Kirjath-sepher. He had already given his daughter a special blessing—a southland—but now she appeals through the bridegroom for a second blessing, saying, "Give me also springs of water?" And the record says, "And Caleb gave her the upper springs and the nether springs."

This southland blessing was a good one. It was a rich, productive soil, and she seemed very grateful for it. But it was not enough. It did not satisfy her fully. She desired its complement—the mountain land, with its cool, refreshing springs of running waters. It was her right as a daughter, to ask, and Caleb's good pleasure, as a father, to give this second special blessing. The first blessing was given before marriage, at her betrothal, no doubt. Now a more valuable present must follow, or accompany the nuptials. She was now ready for the best gift the father had to bestow.

So it is with God and his children. The southland blessing of regeneration is a good one. The soil of the regenerate soul is rich and productive; but it is a valley region—a low land experience that does not, and can not fully satisfy the soul that would mount up on wings as eagles, run and not grow weary, walk and not faint. So regeneration requires its complement. Nothing short of sanctification, or the second blessing, will ever fully satisfy the thirsting soul of the true believer. Such a soul is ever crying, "Give me also springs of water."

This gift gives a dwelling place on higher grounds than the low southlands of regeneration. It locates us on the mount of God, and makes us realize with the Psalmist, that all our springs are in God. Our springs of peace, of joy, of hope, of faith, of love, of life, are all in God. So that we are cradled with His peace, solaced with His joy, thrilled with His hope, believe with His faith, love with His love and live with His life. The rivers of our peace, the floods of our joy and the great oceans of our love all have their origin—their springs in our God.

To drink from these upper springs daily, we have to live among them, live on the mount of Christian privileges. Then with joy we drink water out of these artesian wells of salvation, until it becomes in us a well of water springing up unto everlasting life; and thus we are converted into artesian fountains, bubbling up and running over with the water of life. Hallelujah!

GREENVILLE, TENN.

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CONTRIBUTIONS.

DR. CARRADINE'S LETTER.

A Scene in Birmingham—The Meeting in Washington City—Over One Hundred Professions—A Problem by the General Conference—A Word in Behalf of Dr. Barbee.

NO. VIII.

While in Birmingham, Ala., a regiment of soldiers departed for the front. A vast concourse of people gathered at the depot to see, wave and cheer them off. I did not go down, but heard there was an abundance of brass band playing, huzzaing, hand-shaking laughing and crying.

Judge T—, of Birmingham, narrated to me one of the scenes which took place. He said that in one group he saw three ladies embracing and kissing one soldier. Doubtless it was the mother, wife and sister of the individual. The Judge said he never saw a man as completely monopolized on this fashion before; he was fairly hidden under plumes and rooster tail feathers, not to speak of parasols. Enduring the pathetic sight as long as he could, the Judge stepped up and addressing the weeping females said: "Ladies, let me beseech you not to take this matter so much to heart. There is hope of his safe and sound return. Look at me, and behold a relic of the late civil war. Am I not still alive?"

The argument, being a living one, was very strong, but not sufficient to stop the flow of tears before him. So rallying again the Judge said to them: "The main danger that besets this man is the climate of Cuba, not musket balls. Get him to promise to change his clothes when he gets wet, and to watch his diet, and he is sure to be restored to your embrace."

By this time a few smiles began to appear on the faces of the ladies, under the indomitable good will and cheerful speech of the Judge; whereupon he turned to the young soldier so highly favored with female affection and delivered himself the third time:

"As for you, young man, write home every day to these loved ones, and don't forget to put a Spaniard in the envelope."

By this time the whole party was evidently feeling better, but with still some remaining signs of going back to tears when the cry "all aboard" was given. But it seemed the Judge had reserved his Old Guard for the last charge, and this was his coup de main. Turning upon the half laughing, half crying four, and beaming in a patriarchal and benevolent manner upon them, he said:

"And now if none of these things I have said will help you, here take this—it is a rabbit's foot—I have carried it these many years, and now I give it to you. Good bye."

At the invitation of the Washington City Holiness Association, I went to the capitol of our country to hold a three weeks' meeting. Last year, Bro. Rees and myself conducted a very successful ten days service in a church. This time a large tent was pitched on the corner of Pennsylvania Ave., and Sixth St., where for twenty-two days I held forth twice a day, with Prof. Mitchell, of Providence, R. I., at the piano, and Rev. I. F. Hall leading the singing.

A tent meeting is far from popular at Washington City. There is also a great distaste to a mourner's bench and wheat straw. But I came not to please Washington City,

but God, and to get souls saved and sanctified. Of course the Saviour gave us a blessed victory. In spite of prejudice, ignorance, opposition, and constant change in the audience, conviction spread and deepened and we saw over a hundred souls converted, reclaimed and sanctified. Several hundred arose on the last night to say they had been blessed by the meeting.

Among the sanctified were four preachers, a prominent vestryman of the Episcopal church, and a Congressman. The latter got the blessing as we say "good." He swung clear, and in the presence of great congregations testified to the second work. All could see he was "free indeed."

People came from all over the city, and from neighboring towns as well, to the services, and departed to scatter the fire. The audience grew steadily to the last, and the power came down in like manner. Some few of the meetings, on account of bad weather and other circumstances, were like hard fought battles, but all the rest were clearly won victories for full salvation.

Some deeply interesting occurrences of grace transpired that I would love to narrate, but do not feel free to do so for certain reasons.

Quite a number of the General Conference delegates on their way to and from Baltimore, dropped in to my services. Some sat on the platform, some half way down the aisle, and some on the last row of seats near the entrance. The Lord bless them all.

The General Conference has enacted a law that, if enforced, will leave scarcely an evangelist in the Southern church in twelve months' time. He will be, and must be a very popular man who can escape ecclesiastical beheading with such a long line of swords now drawn according to law. The situation brings up some interesting thoughts, moral problems and questions of duty. What if God should deeply impress a man to hold a meeting in a certain place; and His Providence should agree exactly with that call: and hundreds of excellent people should add their entreaties to the Evangelist to come—and one man, backed up by this law, should say to the invited and expected one not to come. God says "Go," hundreds of people say "Come," and one man says "Stay," what shall be done? This is the question that is being asked by many people to-day who love God and also their church. Some have already made up their minds, some are making them up. Others are living in much prayer before God for light and direction, believing He will lead and deliver, make the wrath of man to praise Him, and cause all things to work together for good to them that love Him.

* * * *

It has filled me with pain to see the press pitching so hastily into our Book Agent, Dr. Barbee, relative to the Publishing House claim just allowed us by Congress. I may not have read all, but as far as I can see, Dr. Barbee has not yet had an opportunity to explain. After much contact with people and very many experiences of all sorts, I have discovered that there is always "another side" to a story. The Bible itself speaks of this fact. The printed telegrams that I have seen from Dr. Barbee, do not say that there was no commission allowed to lawyers or agents, but that a certain per cent. which had been mentioned had not been given.

It seems to me that we as holiness people, claiming perfect love and boundless pity and sympathy, ought to be slow at all times to express judgment, and especially before the other side has been heard from. It also seems to me that a long Christian life spent in the

service of God and the church, should certainly have weight and argument enough about it to prevent us from hurling judgment and condemnation upon a man for a single act, and that act not proved, while the charge is seen to be a sudden attack of newspapers, famous for inaccuracies and misstatements.

We are not for condoning a wrong transaction, but pleading against hastiness of judgment, and suggesting the wisdom and mercy of letting the prisoner say whether he is innocent or not, before sentencing and hanging him.

May the good Lord take the Buzzard principle out of us; and if we will be buzzards, let us be sure the thing is dead before we pounce down upon, and go to tearing it to pieces.

Meantime whosoever is dissatisfied with the Golden Rule, and whosoever is perfectly flawless in judgment, speech, conduct and every act of the past life (we refer not to gross sin)—let that same person throw a stone at the brother of whom I am writing.

DID THEY TEACH IT?

A brother writing from Texas, stating that his pastor denied that entire sanctification was taught by the early Methodist preachers, has made me feel like writing something for the HERALD.

I. Did Mr. Wesley profess instantaneous sanctification?

Journal, December 1744. He wrote: "In the evening, while I was reading prayers at Snowfield, I found such light and strength as I never remember to have had before. I saw every thought as well as action or word, just as it was rising in my heart, and whether it was right before God, or tainted with pride or selfishness."

"I waked the next morning, by the grace of God, in the same spirit; and about eight, being with two or three that believed in Jesus, I felt such an awe, and tender sense of the presence of God, as greatly confirmed me therein; so that God was before me all day long. I sought and found Him in every place, and could truly say, when I lay down at night, now I have lived a day."

Journal, October, 1762. Writing to Mr. Bell and Mr. Owen, Mr. Wesley said: "I dislike the saying, this was not known or taught among us till within two or three years. I grant you did not know it. You have over and over denied instantaneous sanctification to me; but I have known and taught it (and so has my brother, as our writings show) above these twenty years."

Some nowadays say that this doctrine has never been taught until the last few years. Others say Mr. Wesley taught it when young, but changed about 1756. Please notice that my last quotation was in 1762.

II. What does he say it is, and how is it obtained?

Works, Vol. 6. Page 500. He tells us that

1. "Christian perfection is that loving God and our neighbors, which implies deliverance from sin.

2. It is received merely by faith.

3. It is given instantaneously.

1. That we are to expect it, not at death, but every moment. This he taught in 1749. In 1761 he speaks plainly enough to be understood by the common people. In answer to the question that might be asked of our people now, to-wit: How is it that in all these parts we have so few witnesses of full salvation, he says, "I constantly receive one and the same answer: 'We see now we sought it by our works; we thought it was to come gradually. We never expected it to come in

a moment, by simple faith, in the very same manner as we received justification."

Works, Vol. 7. Page 377. Lest the above be not plain enough for us I will give one more.

"I have continually testified (for these five and twenty years) in private and public, that we are sanctified as well as justified by faith. Exactly as we are justified by faith, so are we sanctified by faith."

Should we urge the new convert to seek purity?

To Thomas Rankin, 1774. "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever persons are justified, to remind them of going on to perfection. Whereas, this is the very time, preferable to all others."

Journal, September, 1762. "The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss, for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation; for to expect it at death or some time hence, is much the same as not expecting it at all."

Page 761. "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and, consequently, little to the society and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival."

This is surely enough to prove that Mr. Wesley preached just what we do, and yet, all readers of Mr. Wesley's works know that I have not given a tenth of what he says on this subject.

Come with me now to some of the histories of Methodism and see if we can find any of the early preachers in the United States preaching this doctrine of deliverance from the remains of sin. I will close this letter with a few quotations from Bangs' History, promising to follow this up with other letters coming on down with the histories.

Bangs' History, Vol. 1. Pages 92, 93, 96 and 97. Mr. Jarrett writing to a friend describing the great revival says: "In the counties of Sussex and Brunswick, Virginia, the work from the year 1773 was chiefly carried on by the labors of the people called Methodists. The first of them who appeared in these parts was Mr. R. W., who, you know, was a plain, artless, indefatigable preacher of the Gospel; he was greatly blessed in detecting the hypocrite, razing false foundations, and stirring believers up to press after a present salvation from the remains of sin."

Speaking of his own appointments he says: "Last December, one of the Methodist preachers, Mr. S., preached several times at the three places above mentioned. He confirmed the doctrine I had long preached and to many not in vain. Many sinners were powerfully convinced, and Mercy! Mercy! was their cry, and the people of God were inspired with new life and vigor by the happiness of others. But in a little time they were made sensible that they themselves stood in need of a deeper work in their hearts than they had yet experienced. And while those were panting and groaning for pardon, these were entreating God, with strong cries and tears, to save them from the remains of in-

bred sin, to sanctify them throughout in spirit, soul, and body."

Speaking of one of his meetings and the work of God on his circuit, he tells us that "At this meeting one might truly say the windows of heaven were opened, and the rain of divine influence poured down for more than forty days. Many believers were so overwhelmed with love that they could not doubt but God had enabled them to love Him with all their heart.

"One of the doctrines, as you know, which we particularly insist upon, is that of a present salvation; a salvation not only from the guilt and power, but also from the root of sin; a cleansing from all filthiness of flesh and spirit.

"I have seen both men and women, who had long been happy in a sense of God's pardoning love, as much convicted on account of the remains of sin in their hearts, and as much distressed for a total deliverance from them, as ever I saw any for justification. Their whole cry was:

"O that I now the rest might know,
Believe and enter in.
Now, Saviour, now, the power bestow,
And let me cease from sin."

And I have been present when they believed that God answered this prayer, and bestowed this blessing upon them. I have conversed with them several times since, and have found them thoroughly devoted to God. They all testify that they have received the gift instantaneously, and by simple faith. We have sundry witnesses of this perfect love, who are above all suspicion; men of sense and integrity, patterns of piety and humility, whose testimony therefore may be depended on."

We are now having a battle at Enid, O. T. We are hoping for much good. From here I expect to go to Moore, O. T., thence to Greer. Praise the Lord for his power and presence.

A. E. BUTTERFIELD.

MAUD, O. T.

GOOD BYE!

DEAR BROTHER ARNOLD:—This will be my last letter to your paper from the United States of America. Five years ago the nineteenth of this month was, as I well remember, the most sorrowful day of my life when about 9 a. m., I began to say good bye to my beloved ones at home. Especially to my dear father whose face I shall never see again in this world, and possibly not in the world to come. Others, to whom I expected to tell the love of Christ and His power to save to the uttermost, have passed away, the opportunity is gone and there is no chance for them now. Thus you see we can not tell what will take place from day to day. That farewell scene five years ago, has made an impression upon my heart which I believe will never be effaced, even throughout eternity. Of course the reader will know what I mean. I was hoping to go back and tell the old story of the cross to some of those people who are now gone and their impression remains on my heart.

Some have been praying every day that God would put more love of lost souls on my heart, and a desire of working for Him. Of course God knows that I have no desire save to work for Him and to bring souls to Him.

For two years after my arrival in the United States, I wandered over the country without getting that for which I came, and passing through many trials and temptations. Space does not permit me, else I would tell of some of those trials and temptations through which I have passed for the glory of God.

When I arrived at Asbury College, Wil-

more, Ky., January 2, 1896, my troubles began to cease; and soon after my arrival, God sanctified my soul. This was on the 8th of January 1896. The moment the Holy Spirit came into my soul, old things passed away, and all things became new, love increased and my experience grew brighter every day even unto this present time. Ever since I entered this experience, I have been telling it everywhere I have gone, and if God will let me live, by His help, I will tell it on the other side of the waters in the "Land of the Bible," ten or fifteen thousand miles from here. Just here I must pen a few lines about Asbury College. I hope the reader will not think I was ignorant when I came to the United States of America. I had a fair education before I left home; and, after my arrival in this country, I spent a year in a Northern University, and also visited several other schools. After spending ten years in school, at home and in this country, vainly searching for what I needed, I found it at Asbury College. Now I can say to those who hunger and thirst after the heavenly bread in all its fullness, that you can find it at Asbury College. There you will find a fine faculty. Brother and Sister Hughes, the head of the school, are not only instructors, but are also a father and a mother to all who come under their care. You may not understand this through my writing, but come and try them for yourselves. There are two important lines in this school: one is the education of the head, and the other is the education of the heart, or soul. These two are kept side by side and neither is allowed to interfere with the other, and perfect harmony prevails. Any person possessing a reasonable amount of common sense, if he will remain in Asbury until he graduates, will receive sufficient education to carry him successfully through his or her future life. Of course I don't mean that a higher education cannot be obtained in higher schools, but I do say that sufficient can be obtained at Asbury without going elsewhere. Although I have visited at least a hundred schools, I have found none that comes any way near Asbury College in heart, or soul education. I believe that all who have been to this school, both visitors and pupils, will indorse me when I say that God is in Asbury College. God is using this school as a means of spreading the doctrine of entire sanctification all over the globe. Already she is sending two of her pupils to the distant lands of Persia and Japan, there to spread the joyful gospel of holiness. The time of my departure is now at hand and I must say good bye to the children of God in this country. My heart is full of sorrow and sadness, and I find it very hard to say good bye to those who have been so good to me, with whom I have supped and prayed. And others whom I have never seen, but from whom I have received kind letters, also, the thousands that I have never known, but who have heard of me and have been praying for me. It is hard to say good bye, but we can't help it here below. However, thanks be to our God, there is a place where we will meet never to say good bye again! I promise my dear reader, that, by the help of God, I am going there. Will you not be there also, dear reader, God being your helper? Oh, how the hope of heaven removes all fear and sorrow from my heart! I pray you, dear reader, be ready and let us meet each other in heaven. The sure road to heaven is the "way of holiness." So, if you desire to go there, get wholly sanctified right away while you have the chance, and you will enjoy life here and go to heaven shouting when you die.

And now in conclusion:—To you, dear

saints of God, who have been so good to me in lending me a helping hand, and in sending up prayers to God in my behalf, I would say that God, through the Asbury College Missionary Society, and saints of God outside that institution, has provided sufficient money to take me to Persia. Although the Missionary Society of Asbury College will stand by me in supporting me in the field they cannot do it without some help from the saints outside.

Now, as one of your number goes to the front, to preach full salvation, he needs not only your constant prayers, but he also needs your consecrated money to aid him in the preaching of the gospel. So while you send up your prayers to God in my behalf and for my new field, send your contributions to Rev. J. W. Hughes, or C. H. Neal, Wilmore, Ky., and W. G. Cram, Williamstown, Ky.

I would like very much to write something about the starting of a mission in a heathen land, but space will not permit me this time. However I have just written a book which will be published shortly and which will give you an inside view of heathen lands. This book will cost one dollar. Now I hope that you will not only send your order for a book to Rev. W. E. Arnold, Louisville, Ky., C. H. Neal, Wilmore, Ky., but that you will also try to put it in every family that loves God and humanity. If you get hold of religious papers or religious books, send them to me for they will be useful to me. Remember that I, among twelve million, will be the only one in the experience of entire sanctification, while more than two thousand claim conversion. While my faith in God is firm and I trust Him for all, yet I need your help and I depend upon you to stand by me and aid me in spreading the gospel of truth over my native land. The time of my departure is at hand, so I must say good bye to all. Be firm, unmovable, fight sin, and stand true for holiness. Be true to your Lord who died for you, and rejoice in your liberty. Do all you can to glorify His name. God be with you till we meet again at Jesus' feet. Amen!

(Home address) Oroomiah, Persia.

Yours, saved and sanctified in Jesus' blood,
B. L. SARMAS.

ETERNAL THINGS.

C. H. WETHERBE.

Paul constantly kept his face toward eternal things. On them his heart was profoundly set. In them he centered his unwavering faith. By his natural eyes he was not governed. Hence, he saw things in the spiritual kingdom which could not be seen by an unconverted man. And the things which his soul saw were eternal things. Very significantly does he say: "We look not at the things which are seen, but at the things which are not seen." And the reason which he gives for this avowal is: "For the things which are seen are temporal, but the things which are not seen are eternal." By these words he means to say that the natural eyes see only natural or temporal things; they can not see eternal things. These are seen by those eyes only which are, in the highest sense, spiritual. It is not merely the spirit of a man which sees eternal things, but it is the spirit of a man, qualified and conducted by the Spirit of God, which enables one to see the eternal verities. It is only the eternal God who can so fit one's spiritual eyes that he may see the eternal things of God. No one can see the eternal Christ, in any way approximating a clear, true vision, except as his eyes have been born again by the power of the eternal Spirit. It follows, therefore, that

none but such can properly see the eternal truth of the Gospel. Natural eyes can see the verbal outside of Gospel truth; they can discern the mere grammar of the truth, its phraseology and technical terminology, but they are utterly unable to penetrate into its spiritual vitality and its eternal heart.

For such a vision there must be eyes born of God and a heart illuminated by the Holy Spirit. Moreover, it is only things which are unseen by natural eyes that are forever permanent. Not all of these are of a high, blessed character, for some of them belong to the realm of darkness and death. Yet Paul looked at both the eternal things of death and life, of darkness and light, warning men of the peril of eternal death, and beseeching them to lay hold of eternal life, that they might at last share the bliss of eternal glory and be forever with their Lord.

SOME NOTES.

After a severe trial of my faith, (I Peter 1:6-7), the Lord "laid His hand on me and healed me" in April. I at once entered into revival work, preaching two and three times daily. He sustains me by His power. Hallelujah! Tell all your readers that I am well. Glory!

Somehow an impression got abroad that I received about three hundred dollars on the "Taylor-Vaught" call for help for me in the Central Methodist. The facts are that Brother Taylor's people sent me \$10; Brother D. B. Cooper's folks sent me \$10; Brother Vaught's people sent me \$7; Brother Oacy sent me \$5. I am glad to say that we lived without suffering, and are not badly in debt. God bless all my friends.

I want to go on record as being against the late raid on the Federal Treasury by the agents of the Publishing House of the M. E. Church South. If the claim in toto was just (which is doubtful) it was not necessary to employ a notorious lobbyist on a commission of thirty-five per cent. to push said claim. Nor is it right to retain the money, if the Book Agents made the impressions on the Senate that they are charged with making. One of three things will be done: The agents will clear up this matter to the satisfaction of all candid people (a thing they seem slow to get at); they will return the money to the United States (and thereby confess that it was wrongly gotten); or, they will retain it to curse our Israel, as Achan did ancient Israel. Turn on the light, Mr. Editor. Help us to get out of the fog.

H. O. MOORE.

LONDON, KY.

Missouri State Holiness Camp Meeting.

The Missouri State Holiness Association will hold its first annual camp-meeting at 21st St. and Washington Ave., St. Louis, Mo., from July 5th to 25th, 1898.

The following speakers are engaged to take part, as well as many others who will be present from the State of Missouri and other states:

July 5th to 15th, Rev. E. F. Walker, Greencastle, Ind. Rev. Walker is of the Presbyterian church, and a Spirit-filled man. Rev. Walker will preach at the tent at 10 a. m. and 8 p. m.

Also July 5th to 15th Rev. Dr. W. B. Godbey, Kentucky. Dr. Godbey will give Bible readings at the tent at 2:30 p. m. and preach at Union Mission at night.

July 12th to 25th, Rev. J. M. and M. J. Harris, of Illinois, will have charge of the singing. Rev. Harris and wife are National singers.

July 15th to 25th Rev. E. W. Wheeler and

wife, of Iowa. Rev. Wheeler is considered one of the clearest of teachers.

July 18th to 22nd Rev. C. J. Fowler, of Massachusetts, President of the National Holiness Association; During Rev. Fowler's stay a State Convention will be held. It is very much desired that the State workers be present in this convention.

Reduced rates on all railroads entering the city will be provided. Also reduced rates at the hotels and boarding houses, for meals and rooms, for as many as may come. In this way all who may come can be well cared for. For information regarding the meeting write at once to the Secretary. The following are members of the Board:—Dr. F. Robert Boyd, State President, room 308 Odd Fellows' Building. John E. Booth, Corresponding Secretary, 1722 Franklin Ave. W. B. Evans, Treasurer, 107 South 8th St.

Let every one pray for a mighty uplift to the entire church. We are expecting a large attendance at these meetings. Any information desired will be promptly given, and every effort put forth to make this meeting a great success.

M. B. GOTT, Pastor,
Residence 2035 Morgan St; Union Mission,
1432 Franklin Ave.

VALPARAISO, IND.—Since my last writing I have had a diversity of experiences in the way of preaching, observing, visiting, etc. I held a two weeks' meeting at Jackson Center, Ind. The people had been lulled to sleep for many years. They had perhaps never had a real revival there. If the place ever witnessed a scriptural revival it doubtless was when the Mound-builders inhabited America. Oh, how happy any place under the sun ought to be where there has been a holiness revival. There were several seekers (?) but no professions of either conversion or sanctification. A prayer meeting was started. May God bless those people. I spent a few days very profitably in Chicago. While there I visited the headquarters of religious work and took in the situation. It was my privilege to hear the Reverend Dr. Alex. Dowie, the great believer in faith healing. He has a large following and preaches excellent sermons. The wall back of the pulpit is decorated with crosses, stars and crowns, formed of abandoned crutches and other relics of those who have been healed. But withal, there seems to be too much formality and a lack of Holy Ghost power—too mechanical and not spontaneous enough. It is nothing in comparison with a Southern holiness camp-meeting. I also heard the Tamil evangelist, V. D. David, and was highly pleased with his untiring zeal and unwavering faith. He believes in sanctification and no doubt has it. There were several at the altar, but they were urged mostly to consecrate, instead of being definitely instructed how to receive the second blessing unto sanctification. I was edified, after an intellectual manner, in hearing Dr. Gray, from Boston, preach in Moody's church. They are a noble and a good people at this church; but generally believe the "old man" is suppressed or kept under, and can never be fully eradicated while in this life. I must not close without stating that I was at Dr. E. T. Walker's holiness camp-meeting. Souls were being saved and sanctified, and things had the old holiness ring, hallelujah! Oh how the real genuine second blessing holiness can be distinguished from any thing and every thing else.

Yours saved and sanctified,

ANDREW JOHNSON.

Christian Perfection in Dialogue.
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PENTECOSTAL PUB. CO.

Camp-Meeting Calendar.

Mountain Lake, Md.—July 2nd to 11th, Rev. John Thompson.

Abilene, Texas.—July 4th to 14, Rev. A. C. Bane.
Denton, Texas.—July 7th to 17th, Revs. E. S. Dunham, H. G. Scudday, L. L. Pickett, and others.
Richwood, Ark.—July 7th Rev. J. J. Smith, Rev. R. H. Higgins and wife.

Corning, Ark.—July 7th to 17th, Rev. J. J. Smith.
Bellevue, Texas.—G. L. Hickey, July 8th to 18th, Rev. R. L. Averill.

Poetry, Texas July 14 to 24; Revs. A. C. Bane and E. F. Walker.

Coffeeville, Texas.—July 15th to 24th, Revs. W. T. Currie, J. Woodson, J. M. Black, J. A. Richey, Pres. Lake Arthur, La.—July 20 to 31, H. B. Cockrill.

Williams' Springs, six miles South of Ripley, Tenn.—July 21st to 31st, Rev. J. J. Smith.

Robinson, Texas July 22-August 1 J H Appell and others.

Penn. Grove, Mt. Olivet Ky.—Rev. L. G. Wallace Chairman. July 23rd. Rev. B. Carradine.

Georgetown, Texas.—July 23rd, Rev. H. G. Scudday.

Scottsville, Texas.—July 26th to August 5th. A. C. Bane.

Central Holiness Camp Meeting, Wilmore, Ky., will be held July 26-August 4, 1898. Rev. Joseph Jamison leader

Brooklin, Texas (4½ miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.

Wakefield, Va.—August 2, ten days. Benson Jones, committeeman.

Hampton, Ky.—August 4th to 14th, Rev. J. J. Smith.

Gordon, Texas.—August 5 to 15, J. M. Wilson.

Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A. C. Bane and E. F. Walker.

Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth, H. B. Cockrill.

Wichita, Kan.—August 6th to 16th, Dr. B. Carradine.

Waco, Texas August 9-19 J H Appell, President

Naylor, Mo.—August 11th to 22nd, Rev. Joseph Jamison.

Hughes Springs, Texas.—August 17th to 26th, A. C. Bane

Dyer, Tenn.—W. B. Ball, Secretary, August 18, Rev. H. C. Morrison.

Hurricane, Ky.—August 18th to 28th, Rev. J. J. Smith

Dublin, Texas—Ina Lee Hughes, Secretary, August 20th to September 4th.

Longtown, Miss.—August 24th to September 5th, Rev. L. L. Pickett, Joseph Jamison. P. A. Miller, President

Bonnie, Ill.—August 24th to September 4th, Rev. J. J. Smith.

Bonnie, Ill., on C. & E. I. railroad, seven miles south of Mt. Vernon.—August 24th to Sept. 5th; Revs. A. A. Niles, J. J. Smith and W. J. Harney, helpers.

Holly Springs, Miss.—August 25, ten days, Rev. J. W. Poston, Pres.

Northwest Mississippi Holiness Association, at Mt. Carmel, eight miles west of Coffeeville, August 24th, continuing ten days. Rev. L. C. and Mrs. Mary McGee Hall. F. P. Bibby, President

Waldron, Ark.—September 1 to 10, H. B. Cockrill

Oakland City, Ind.—September 4th to 13th, Carradine and Ruth. Dr. Geo. Strickland, secretary.

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To those of our subscribers whose time has expired we offer, for a few weeks the following premiums as an inducement to renew at once.

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NOTICE

To all in California, who through me, subscribed for Vol. 3 Commentary, I have sent them to you from Denver, Col. If you do not receive your book, write to me at Perryville, Ky. God bless you all. W. B. GODBEY.

Virginia Camp.

A new field. There will be, the Lord willing, a Pentecostal Camp-meeting at Woodstock, Va., July 10-25, Rev. M. L. Yeakley in charge with his large tent, assisted by Rev. J. E. Irvin, of Washington, D. C., and other ministers are expected to be present. This is a new field, therefore, it is requested that as many workers and lovers of the cause attend as possible, and for this the following reduced rates have been secured: boarding and lodging, 50 cents per day, \$3.00 per week, including Sunday. The Southern R. R., from Washington by Alexandria, and the B. & O., from Baltimore by way of Harper's Ferry and Winchester, will bring you direct to the Camp at Woodstock, Va. For any further information address Rev. M. L. Yeakley, Winchester, Va.

PRINCETON DISTRICT CONFERENCE.

The Princeton District Sunday School and District Conferences met at Eddyville, Ky., May 26-29 inclusive. Rev. S. C. Allen, presiding elder, in the chair.

There was a general attendance upon the part of the preachers, and the usual lay representation, which has never, within our acquaintance, been up to what it should be, considering the interests involved.

Reports from the various charges show earnest effort on the part of most of the preachers along one or another line of work pertaining to the great calling of a Methodist preacher. We have had about 400 conversions, with quite a number of accessions, the Sabbath school on rising ground, and considerable accomplished in the way of church and parsonage building and repairs, with but one or two charges in the district now without a home for the preacher.

Were the fulfillment commensurate with the promise, better financial conditions would prevail among us, but as usual, hope lends her spur to effort, and we are pressing on, looking for better things to come, and Conference will likely find us as a district, fully abreast, if not in advance of the past.

The religious exercises, a special feature during the entire session, were good to the edifying of the body along all lines of Methodist thought and evangelistic experience. The brethren evidently spake as they felt moved by the Spirit, and the future only can demonstrate the power and unction of their utterances.

We had with us our Conference Missionary Secretary, Bro. E. M. Crowe, who presented his great theme with an earnestness characteristic of the man, and there was wisdom in his appointment from every standpoint. He is needed at every uneducated church in our Conference. The genial agent of our Widows' and Orphans' Home leaned his presence to enliven our session and lighten the pocket-books of all well disposed and charitable among us; and while I am sorry to have to say he fell far short of a land office business, he will, I trust, come at us again and after our quarterage another year.

I saw more Methodist preachers and people in the Penitentiary while at Eddyville last week than ever in my life before, but I am glad to say to my readers that they were not in uniform, nor under guard, but through the courtesy of the genial warden, Capt. J. H. Happy, the Conference visited the prison in a body on Friday afternoon, and on the Sabbath following, morning and afternoon services were held, and the Sacrament of the Lord's Supper was administered after the morning sermon to many of the visitors and quite a number of the inmates.

As to the open handed and liberal hearted hospitality extended by the people of Eddyville for the enjoyment and comfort of all guests of the occasion, people, pastor and friends more than sustained the enviable reputation universally conceded to Kentuckians as a class, and so far as the writer is concerned, he has special reason to love and ever remember for the many favors shown him and his, the good people of Eddyville for all time.

The picturesque little city of Carrsville, on the historic and winding Ohio, laid the strongest claim for the entertainment of the Conference the ensuing year, and should the spring chicken crop prove a failure, the lack of brain power (if so be) can meet ample provision in the inexhaustible piscatorial resources at hand.

J. A. Atkin, H. C. Cobb, J. W. Guess and

W. J. Hill were chosen to represent the laity of the district in the ensuing annual Conference, with J. H. Lackey and M. P. Molloy as alternates.

Of course our chairman filled the chair, and at every session he was there; was wide awake and up to date, and never opened Conference late; was courteous, kind, patient and true. In scratching the scribe he sugared the claw, thus mingling grace with the word of the law. And this button hole bunch we hand him here: Though unasked or expected, perhaps undesired; 'cause 'Tis human to yearn for the kindness oft given; when the heart throb is still, the ear is on sleep; and the spirit has gone where it wrecks not of thorns in its path to the goal. "And the smile of the Lord is the feast of the soul."

WM W. PRINE, Sec'y.

From Brother Harney.

Canton is a small town nestled on the bank of the Cumberland River about eighty-five miles below Nashville. I was called by our pastor, Rev. S. L. C. Coward. I found Bro. Coward to be a fine Christian man, and one who is deeply interested in soul saving. His excellent wife stands by him. She is a preacher's wife. There was a show in progress and a merry-go-round. We had a very small crown the first service. When the church bell began to call the people to the house of God, you could hear the whistle calling people to come and take a ride on the merry-go-round and the show crew, were out drumming their crowd. The first night we had fifteen. We called a fast and went down before God as did Paul and Silas in jail, and there was an upheaval in Canton. One good lady fell on the floor prostrated, several ran to her, but she shouted don't get excited, Jesus is here. The Lord answered by fire. We called another fast and the show left town and the merry-go-round had to stop. The great crowds were pressing toward God's house. Wave after wave of divine power swept through the town until you could hear people rejoicing in their homes at the midnight hour. The fourth or fifth day the altar and two pews were crowded. Husbands, wives, daughters and sons came through with glowing faces praising God for salvation. Old and young were saved at the altar. One night the altar and two or three pews were crowded with seekers, who were in earnest about their soul salvation, and for some time we worked hard, but there seemed to be a hang somewhere, but 'all at once a young man raised his face toward the ceiling, saying, "Lord hear my poor mother's prayers, though she is in glory." The light broke in, shouts went up and the fire ran from heart to heart, until a dozen or more were on their feet praising God. This young man's mother had prayed many years before her death, but not until this meeting were her prayers answered. I called on Dr. Lickey to pray. He prayed with much power and freedom, and the farther he went the warmer he got, until he jumped to his feet, left prayer and began to praise God. His face shone with God's power. Brother Brandon and wife, from Smithland, were in the meeting. They did much good. We are now at Cadiz, Ky. Several at altar. Yours for souls,

W. J. HARNEY.

The Birmingham Mission.

We are so glad to report that the work here still goes on under the power of God. Brother and Sister Hall left the work in our charge over two weeks ago—they expect to be in the camp-meeting campaign this summer.

Brother R. M. Guy, of Meridian, Miss.,

has been holding special services in the mission for the last ten days. The power of God was with us from the beginning. Bro. Guy gave us "the finest of the wheat"—the pure wine of the gospel—carried us down into the deep things of God. He is a great teacher to the sanctified, those who had lately "entered in," find that under his teachings they have been established in the grace.

There were some remarkably bright sanctifications—eternity alone can tell the good done. The scene at the altar on the last night of his services was beyond description—the glad cries, laughing and shoutings of God's children drew quite a crowd from the streets into the hall.

This is our first experience in city mission work. If any of the holiness evangelists pass through our city, we would be glad to have them stop by, and pay us a visit. Pray for us and the work. God bless the HERALD, her editors and readers.

Yours in the fight for holiness—sanctified and happy continually. Glory to God!

NETTIE BROWN,

MAGGIE DeBARDELEBEN.

MILLERSBURG FEMALE COLLEGE.

REV W M BRITT.

The Millersburg Female College has closed another year's successful work with the usual exercises. Elocutionary Entertainment, Juvenile Exhibition, Annual Concert and Commencement Sermon and Exercises proper. The year has been one of quiet, harmonious, solid work. With a judicious President, a competent faculty, and, with very few exceptions, religious pupils, it could not have been otherwise. The atmosphere of the school has been religious in the right way—not austere or somberly—but cheerfully and happily. No one could be in the school for a day without feeling its influence. Many of the students this year found Christ to the joy of their hearts.

Rev. J. A. Barrow, of Bluefield, West Virginia, preached the commencement sermon May 29th, and also delivered the address to the graduating class on the 31st.

Bro Barrow came a stranger to our midst, but those who heard him, very soon discovered that he was a friend and brother. There is no Free Masonry like that of Christian brotherhood. Our people will not soon forget Bro Barrow's sermon on "She Hath Done What She Could." He showed the text to be no scapegoat to bear the blame of meager service and niggardly gifts, as many by misuse make it, but it was the Saviour's commendation of one who did all she could to show her love regardless of criticism or the restraints of custom.

Bro H. C. Morrison had been announced to preach the sermon to the College Missionary Society on Sunday night. His inability to come was a great disappointment to the community generally. However Bro. Barrow consented to be his substitute, and gave us fine service in that place also.

The Commencement Exercises were held Tuesday morning, May 31, in the Opera House. As usual a great crowd of friends and visitors were present. Sixteen young ladies received diplomas. Bro Barrow's address to the class on "Beauty" was beautiful, and not less so for being eminently practical. We shall not soon hear a more striking, popular, or healthful address. Prof. Fisher, the President of the College, gave his parting advice to the class, by reading to them the twelfth chapter of Romans.

The old M. F. C. has long been a power for good in the land, and from present indications, is taking on new vitality. May it renew its youth by its fruitfulness.

MILLERSBURG, KY.

SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JULY 3, 1898.

The Kingdom Divided.

I. Kings 12: 16-25.

REV. W. B. GODBEY.

Verse 16. The succession of King Solomon by Rehoboam was the signal of a decisive apostasy in Israel, which had been developing twenty years, dating from the beginning of Solomon's fatal downward trend when alienated from Jehovah and lead into apostasy by his heathen wives. In the latter part of Solomon's administration he had become very tyrannical, superinducing practical slavery and intolerable taxation, so on the inauguration of Rehoboam, there was a general popular demand for relaxation, which being peremptorily and haughtily refused with threatenings of augmented burdens, a universal outburst of popular indignation was the portentous prelude of a general revolt, B. C. 975, eliminating and forever alienating the ten tribes, and reducing the kingdom to Judah and Benjamin.

Verses 17, 19. The haughty young king vainly imagines that he can enforce his authority over all the revolted tribes, so he sends out Adoram with plenipotentiary authority, to collect the taxes from all the ten tribes. They not only refuse to pay tribute, but actually stone him to death, Rehoboam in person narrowly escaping with his life to Jerusalem. All reconciliatory efforts ere long prove utterly and finally abortive; the separation becoming permanent.

Verse 21. Now that the revolted tribes have not only refused to pay taxes, but even killed the royal ambassador sent out by the king to collect the revenue, Rehoboam proceeds to make all possible preparations for war, in order to put down the rebellion.

Verses 22-24. God sends his prophet Shemiah to warn Rehoboam to desist from the contemplated war for the suppression of the rebellion. In this, God in mercy remembered the son of Solomon, and grandson of David; otherwise a terrible and bloody war must have supervened, in which the ten tribes would most likely have proved too strong for the two.

Verse 25. Here we see that Jeroboam proceeds to utterly alienate the people from Jerusalem by establishing other places of worship to which they should go up periodically i. e., Shechem on Mt. Ephraim, and Peniel on the other side of Jordan; as he well knew that the periodical return of his people to Jerusalem to worship, would conduce to their restoration back to their former allegiance to the king of Judah. This policy of Jeroboam paved the way to the final and fatal departure of the ten tribes from the religion of David and Solomon, and their hopeless precipitation into idolatry, culminating in their final deportation into Babylonian captivity. The revolt of the ten tribes marks a most noted epoch in the history of God's ancient people. So long as Israel remained a unit, living in harmony in the land of Canaan, they beautifully emblemized sanctified experience, in which unity and purity reign triumphantly in the heart. The division between Judah and Israel bringing in alienation, war and irremediable discord symbolizes the induction of depravity, back into the heart. This division was the signal of perpetual wars between Israel and Judah, till the former was carried into Babylonian captivity; so the introduction of depravity into the heart, is the

signal of an irrepressible war between sin and holiness, till the one or the other is destroyed. The general statement in reference to the King of Judah, after this is that he "Did that which was right in the sight of the Lord, but not with a perfect heart;" while the general statement in reference to the King of Israel, is simply that "he did that which was evil in the sight of the Lord;" thus the King of Israel typifying depravity, and the King of Judah, holiness. We see a sad lesson elucidated in this emblematic history of Judah and Israel; as the fatal breach was never restored, but culminated in the Babylonian captivity of the ten tribes. It would seem though, when Judah witnessed the awful doom of her consanguinity, that she would certainly have profited thereby and escaped a similar awful doom. But she did not; but on the contrary followed in the same track of apostasy and worldiness, till Nebuchadnezzar, the royal successor of Shalmanezzer, the captor of Israel, 134 years subsequently destroyed Jerusalem and carried Judah into the same hopeless captivity, confirming the sad fact that man in all ages has been a failure, and always will be till he sinks into God.

TYRONE, KY.—I have just closed a good twelve days' meeting at Clay Lick, near Salvisa, Ky., in which Rev. E. H. Godbey, of Perryville, did all the preaching except in one service, when Rev. E. J. Terrill, accompanied by his good wife, came over from Mortonville and gave us a most excellent sermon on "Prepare to Meet Thy God." Weather good, crowds large, people interested, preaching wholesome, the Lord with us from first to last, several local workers present, for whose services we are very grateful. Results: fourteen accessions, as many or more definite professions, people brought closer together, family altars erected, the Sunday-school greatly blessed, a prayer-meeting organized, and a great awakening among the people generally. We take courage, press forward and hope for still greater things. Yours in Jesus, J. M. BAKER.

MADISONVILLE, KY.—Dear Sirs: Will you kindly allow me space in the HERALD to announce the fact that our tabernacle is completed. Seating capacity 1500 to 2000 and is a permanent institution, costing about three thousand dollars. It is controlled by a board of trustees representing the M. E. Church, South, Baptist, Cumberland Presbyterians, and Christian Churches and the outside at large.

Madisonville has long needed such a building. All Christian denominations are welcome to the free use of it—except running expenses—to hold revival services and other meetings for the upbuilding of the cause of Christ and His kingdom on earth. In this connection I wish to say that Rev. E. A. Ross, will begin a meeting in the tabernacle, June 26th, 11 o'clock a. m., running eight days—this will be the opening of said tabernacle. Brother Ross needs no introduction to those who have heard him preach. If the world had more men like him, Satan and sin would soon be driven from the face of this beautiful earth. Pray for him and us, and that Madisonville may have a mighty outpouring of the Spirit in convicting, converting and sanctifying power. Yours truly, C. H. MURPHEY.

GREENVILLE, TEX.—Our three days May meeting, which was held at the Greenville camp ground on the third Sunday in May, was a great success. A large number camped. On Sunday the large, new tabernacle was filled with attentive listeners. Bros.

Upchurch, of Waco, and Cordell, of Indian Territory, did the preaching. There were twelve professions of conversion and sanctification. We are so gratified with the result of this meeting, that we will make the "Three-days' May Meeting" a permanent feature of this camp. We announce now that (D. V.) there will be a "Three-Days" meeting at the Greenville Holiness Camp ground, embracing every third Sunday in May.

Just after the May-meeting at the camp ground, we pitched our new tent in the city of Greenville, and began a meeting. The Lord gave us a great victory. There were one hundred and twenty five professions of conversion and sanctification. The pastor of the M. E. Church, South, that expelled me, expressed great indignation that a man who had been expelled from his church, would have the audacity to hold a meeting within his territory. Notwithstanding his declaration that he would consider any of his members disloyal who would attend upon the ministry of "the expelled preacher," several came and several entered the experience of "Perfect Love." He says that the new law empowers him to stop holiness cottage prayer-meetings, which he is going to do. The brethren need not expect this law will be a dead letter in Texas, but will be ardently enforced by the pastors against the holiness people.

E. C. DEJERNETT.

DUBLIN, TEX.—Seeing nothing from Dublin lately, will drop you a few lines to let the readers of your valuable paper know that we are going ahead with every arrangement necessary to make the meeting a success. Unavoidable circumstances forced us to go to Alexandria; it's a beautiful place to camp, and our blessed Lord is going to be with us, and we are going to have a good meeting. Right here just let me say that I travel all the time, and 75 per cent. of our preachers have no family altar in this country, and candidly I don't believe there are twenty five families in our county who hold family prayer night and morning. This accounts for the wonderful fight against holiness, and I just want to say that God is going to hold the head of each family personally responsible for the carelessness and indifference shown his word. I am so glad I have no sectarianism in me. I bid everybody God speed, who are testifying to a Saviour who is able to save us from our sins. Math. 1:21 tells of the only Saviour. If he is not yours, you know it; don't deceive yourself longer on hopes. History repeats. In the past people backslid and they are doing it to day—in every denomination, regardless of what is taught, and if you are not honest enough to go down to bed rock and get right in this life, you are sure to be one of the number that will somewhere and sometime hear these words (Math. 25:41). Now in conclusion, may the Lord's richest blessing be upon THE HERALD force and readers, and all who are preaching a full salvation, and let's praise the Lord for what he is giving before we ask for more. Your brother in him.

T. R. HEARNE.

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Entered at the Louisville, Kentucky, Postoffice as Second-class Mail Matter.

PUBLISHED WEEKLY.

1 Year, in Advance, \$1.00
6 Months, in Advance, .50

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Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

EDITORIAL.

REV. H. C. MORRISON.

THE NEW LAW.

A number of letters have come to me in the last few days asking for an expression of my views in the columns of the HERALD with regard to the new paragraph to be inserted in our discipline, prohibiting the holding of public religious services within the bounds of pastoral charges, over the protest of pastors.

This new law has one virtue, it is written in plain language, and is easy of interpretation.

The underlying purpose of this law is as plain as the law itself: it is another fruitless move on the part of the anti-Wesleyan element in the Southern Methodist church to crush out the great holiness revival, in which many thousands of our people have been converted and sanctified.

This new law will be enforced against laymen as well as local preachers, because laymen have taken an active part in arranging for holiness camp meetings, and in many ways helping forward the great work of full salvation. Not a few laymen have also done valiant service on the platform with open Bible, instructing and leading the people into the experience of perfect love. This law will stop their labors and mouths on these lines, or put them out of the church.

That the interdenominational holiness meetings have in any way interfered with the legitimate rights of pastors, or hindered the work of securing the salvation of souls, and building up the church, we do not believe for one moment.

Where Methodist preachers have backslidden from Methodist doctrine and experience, and have set themselves to trample the doctrine of entire sanctification out of the church, and introduce new and strange heresies in its stead, no doubt these gracious meetings, where God has shown his power so marvelously, have been great cause for annoyance.

Having failed in every other effort to stop this gracious work of revival, the anti holiness element now propose to force their brethren who believe and teach the original doctrines of the Wesleys, to forsake these means of grace, so signally blessed of the Lord in the conversion of sinners and the sanctification of believers—namely, the interdenominational holiness meetings in tents, halls, brush arbor, and camp meetings, or else to drive them out of the church.

We have no doubt this new law will be vigorously enforced. There is a large class of men in our ministry who have discarded the doctrine of our church on the subject of en-

tire sanctification, who are exceedingly mad against the holiness movement, and will be as zealous on the hunt and expulsion from the church of local preachers and laymen who shall be found guilty of trying to get a sinner converted, or a believer baptized with the Holy Ghost inside of territory over which they imagine themselves to be ecclesiastical monarchs, as were the ancient Jews in their persecutions of Jesus Christ and His apostles.

This new law will be very unpopular with the great masses of the people. The people of this country are exceedingly jealous of their rights, and especially is this true with regard to their RELIGIOUS RIGHTS.

It will be hard to convince them that a man has not a perfect right to gather his neighbors in his cottage at the close of the day, and have singing, prayer and testimony, and that if a local preacher, or layman be present, that he may not take the Book, and read therein, and comment thereon; especially when this cottage holiness meeting does in no way interfere with the regular services of the church. The people like the great camp-meeting in the woods in the summer time, and they will not be able to see how that there meeting together thus to worship God can interfere with the rights or work of a pastor.

The people have no right to interfere with the legitimate rights of pastors, and they have no desire to do so. At the same time they will not have much respect for a law that they know to be arbitrary, and unjust, conceived and enacted, not for the protection of pastors, or the peace and happiness of the church, but for the suppression of the revival of the doctrine and experience of entire sanctification in the church.

This new law will be difficult to enforce. Somehow our anti-holiness movement brethren are not adepts in the enforcement of law. Perhaps their blunders are partly due to a consciousness of being wrong.

We all know, from bishop down to humblest layman, that when a Methodist preacher is turning local preacher or layman out of his church, who has spotless moral character, for no other cause than that of engaging in religious services, designed only for the salvation of souls, while in the same church he knows he has among his members whiskey drinkers, dancers, theatre goers, card players, horse racers and lude persons who remain in the church undisciplined; I say we all know that a Methodist preacher who engages in such business knows that he is doing wrong. A sense of his guilt before God and man somehow seems to disqualify him to do his work in a disciplinary way.

The newspapers tell us that the Spaniards firing on our war ships sometimes miss them two miles. Such wild aim hardly seems possible; and yet I have known some of our Methodist preachers when trying to "enforce the law" against their brethren for preaching holiness to the hungry multitudes, to miss the mark so far that the parties on whom they were firing did not know there had been a battle at all until quite a while after the engagement was over.

Some of these modern church trials, if placed upon record just as they actually occurred, would be curiosities indeed. The only way to label them properly would be, "Comedy of Errors." So it will be again.

The way to kill this new law, will be to try to enforce it. This turning of people out of the church for holding revivals of religion, will no doubt be fascinating to the opposition brethren for a while, but "things are not al-

ways what they seem," and they will soon find agitation is the best of kindling wood for revival fire, and instead of hindering, they will help to spread holiness. This was true in the days of Christ on earth, in the days of Luther and Wesley, and it will be so in the days of the holiness movement.

A time of persecution would no doubt be something of a sifter. By it the false would be separated from the true, and the true would learn to "endure hardness as good soldiers."

The times need Christian character of a kind that does not develop under plug hat, with gold headed cane in hand, or in low neck and short sleeves, among the revelers of church festivals. Let come what will, "the Lord God omnipotent reigneth," and all things work together for good to those who love Him. If a people are really holy, neither they, nor the cause they represent, can be hurt by persecution.

Many are asking, What will the holiness people do? Do! There is but one thing for them to do: Do their duty.

No emergency can arise in the life of a true man of God, where with the Word of God, earnest prayer, and the sober counsel of godly friends, he may not unmistakably find the plain path of duty. The path of duty found, there is but one thing to do, walk in it.

The instruction of the Apostle Paul, "Let nothing be done through strife or vain glory," ought constantly to be borne in mind. If the "holiness people" would keep the revival fires burning in their souls, and burning in the church, they must be a Holy People.

If for any cause we lose the indwelling Spirit, the divine endowment of power, we will be like Sampson with his hair cut, the great revival will die, the church will settle down into undisturbed deadness, worldliness will flow into our pews, and higher critics into our pulpits, and the pits of outer darkness will enlarge themselves.

Our strength lies not in controversy, or in biting and devouring one another, but in being filled with the Spirit.

The holiness movement stands for far more than many people have yet dreamed. It is preparing a people to stand by the very foundations, amid the upheavals that are coming, to hold on to the old Bible, and declare its simple truth amid the inroads of a mighty army of skepticism and unbelief, whose skirmish lines are now within easy range, and firing point blank against Bible Christianity.

Carefully prepared statistics reveal the startling fact that of the vast millions of young men in this country, that very few, perhaps not one in four, attend religious services with any sort of regularity. Where are they on the Sabbath? At base ball parks, in theaters, bar-rooms, houses of shame, and lounging about hotels and clubrooms reading vulgar novels, and skeptical books.

There is a day coming, and it is not far away, when our opposing brethren will awake to the fact that there are worse things in this country than the holiness movement.

There is a class of people scattered through the land that seem to think that the one remedy for all the evils with which we have to contend, would be the organization of a new church, a church in perfect accord in constitution, creed and rules with the Bible doctrine of holiness.

They seem to think it is as easy for ecclesiasticisms to leap into existence as for frog stools to spring up after a heavy shower on

CONTINUED ON NEXT PAGE, COL. 3.

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OF ASBURY THEOLOGICAL SEMINARY

EDITORIAL.

REV. H. B. COCKRILL.

A GREAT CAMP-MEETING.

We have arranged for holding a great camp-meeting at Hartford, Ky., on the County Fair Grounds, August 5th to 15th. This meeting will be interdenominational. Every denomination cordially invited. We have been informed that the country about Hartford was once the scene of great spiritual power and we are confidently expecting a great outpouring of the Holy Ghost at this gathering.

Rev. C. W. Ruth, of Indianapolis, Ind., who will lead in this meeting is a great preacher, full of sanctified tact, wit and humor, and is a powerful advocate of the gospel of salvation for all men from all sin, his one aim being to get the people saved. You must hear Brother Ruth if you are at all in reach.

Miss Nettie Springer, who will sing for us, has a very charming voice and is especially gifted as a soloist. We will also have with us the Rev. Luther Robinson, who is a splendid leader in song. We are expecting a number of other preachers present.

The fair grounds located just out of town, are very commodious, and have a splendid beech grove, making it just the place for a camp meeting. Those from a distance will find it a delightful place to spend ten days in camp.

If you contemplate coming write to Bro. Gross Williams, Hartford, Ky., who will give you all the information necessary about camping facilities. We expect this meeting to be the first of a series of yearly gatherings which shall be a blessing to this country. Let all the good people begin now to pray for the salvation of souls.

WILL IT BE ENFORCED?

The law giving the preacher in charge the right to forbid laymen, local or traveling preachers holding services of any kind in the bounds of his circuit, mission or station, will not, we hope, be generally enforced.

That some of our pastors flattered by the power that has been delegated to them by the General Conference will try to enforce it we do not doubt. There is always somebody to be "cat's paw" for those higher in authority than themselves. But thousands of our pastors will never enforce the law. They do not seek the unenviable notoriety that such a course would bring them. If a layman, filled with the Holy Ghost wishes to conduct services in his own house or grove many a pastor will bid him God speed if he be preaching Methodist doctrine. If a preacher filled with zeal for the cause of holiness pitches a tent near such a pastor he will not only not oppose, but will join him in the work.

The law is so constructed that unless the pastor positively forbids a service, whether camp meeting or prayer meeting, no offense is committed in holding it. That is, the pastor in charge must begin the prosecution. We have a better opinion of the majority of our pastors, though they may not be Wesleyan on the great doctrine of holiness, than to believe they would undertake to stifle the zeal or stop the efforts of any man, layman or preacher, working to spread scriptural holiness over this land.

But whether the law is generally enforced or not, we do not see how the advocates of the great doctrine of holiness can give way to petty tyranny for a moment. The church needs this doctrine preached to them and it must be done. Thousands of our pastors are

not preaching it. God is laying it upon certain men, laymen and preachers, to carry these glad tidings of salvation from all sin in this life to the Methodist church whose standards and whose Bible advocate the doctrine, and they must carry it. Carry it at all hazards! "As wise as serpents and harmless as doves"—but carry it.

How far the pastors will take advantage of this law to crush out Wesleyan and Bible holiness remains to be seen, but if it be of God they can not stop it, but will only spread the fire. I believe the advocates of this great doctrine generally have about the same feeling that the three Hebrew children had toward the decree of the heathen king when they answered: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up."

We are to go forward in the discharge of duty, preaching this doctrine, feeling assured that God will take care of us and His truth.

TEXAS NOTES.

We had the pleasure of meeting with the Board of Managers of Scottsville Camp, during the month of May. It was an occasion of profit to all our souls. These Scottsville people are an excellent body indeed. They are not only pioneers, but real heroes as well. They are great mixers. They mix religion with all they do. While they met and laid the plans for a great midsummer camp we had a real pentecost. May it be the forerunner of a coming rally July 26th to August 5th.

We like these early meetings, they are wonderful spiritual tonics, and give us foregleams of an oncoming victory.

There is a peculiar charm about this old Scottsville camp to us. It has been the trysting place to many longing, hungry souls. For four years, bright and happy years they were, we were the pastor of this people. We know their mind and their spirit.

This will be an eventful summer in Texas and Louisiana. Number of camps will hold and the great revival will take on an aggressive movement not hitherto known. In the district with which we are associated our pastors have the missionary fire. We have men now who are going to the poor and neglected all over this country, from Scottsville to New Orleans, from Red River to the Gulf. We expect great camps also at Marthaville, Montgomery, Atlanta, Hughes Springs and Coffeeville. May the HERALD abide.

J. W. LIVELY.

From Brother Godbey.

We are in receipt of two postals from our beloved Brother W. B. Godbey, which are as follows:

1st. To day, May 31, I close 17 days, good spiritual meetings, fruitful in conversions and sanctifications, at Eureka, Cal., and sail to Portland, Oregon, east bound for the camp meetings in the States having preached five and a half months in this lovely land of perennial fruits and flowers, staying much beyond expectations. Floods of calls turning on me from all parts of the gold bearing State. Sisters Moody and McCoy in charge of Peniel Mission.

2nd. The Peniel Missions by Bishop Sister Ferguson, Brother Ferguson and Brother Studd, able preachers of the gospel, in both hemispheres, work about one hundred women and several hundred men, all preaching the gospel of full salvation, without compensa-

tion, supported on the faith line, doing efficient missionary work, no money anywhere identified with it. This is certainly a marvelous work of God's providence. All pray for them. W. B. GODBEY.

AVONDALE, ALA.—Our tent meeting at Avondale closed Sunday night, about thirty professed pardon or purity. I believe This meeting was a victory for holiness in Avondale. Opposition was great, but the Lord honored the truth. Brother Guy, a sanctified Baptist preacher, was with us and preached twice to the edification of all who heard him. Brother Guy is preaching at the Birmingham Mission for a few days.

Many of the holiness people want to get together. They say the stand the leaders take against holiness does not win souls to Christ. May the Lord help us to be careful how we talk and act. Jesus our Captain is leading the army to victory, "Hallelujah" to His precious name! Brother, sister, don't stop to see what your pastor is going to do about holiness, keep your eye on Jesus and he will bring you out right. Brother Hackabee has gone home for a few days. I am singing for Brother Guy at the Birmingham Mission. We are looking for a glorious victory. Our next engagement is at Anniston, Ala.

Yours under the blood, A. J. JONES

THE NEW LAW—Continued.

a hot day. There may be a new church organization ahead. God only knows, His will be done. But a church with Bible foundations, and heavenly fire on its altars, and true guns of thunder in its pulpits, with rightful claims for existence, and power to hold itself together, and to save men through Christ from sin, cannot be born in a day. Jonah's gourd sprung up in a night, but one cut-worm destroyed it in another night. Not so with the oak. It was decades in growing, but once it stood up in its majesty, it would defy all the cut-worms which might gnaw its rough bark, but never penetrate.

Go read the history of the church. Denominations of Christians which have honored God and blessed humanity have come up slowly, and out of great tribulations. Those who have hurried, have only hindered. Moses thought to deliver Israel with the sword, and got himself sent to the wilderness for forty years. God intended to lead them out with the wonder working rod. Let no man run ahead of the Great Leader.

No man is fit for the kingdom of heaven who would not sacrifice all else—even life—before he would sacrifice principle. All men are liable to make mistakes. The man of God—give him time—let him get the lay of the land and you can count on him.

If the worst comes to the worst, the holiness people have no principles to surrender. They can repair again to the spreading trees, "God's first temples," and, starting from the ground build upward slowly, amid all the abuses and persecutions which were heaped upon the early Methodists when they were indeed a holy people.

On with the revival. Let a hundred thousand and humble hearts in Southern Methodism, cry to God to pour out His Spirit in great power on the holiness meetings this summer. And God in mercy grant that holiness camp-meetings may be increased a thousand fold, and that at their altars vast thousands of souls may find pardon and cleansing. Amen.

An all day holiness meeting will be held at Silver Heights camp ground, New Albany, Indiana on July 4th. Rev. J. T. Kushing will preach both morning and afternoon.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, Hardinsburg, Ky.

While on a recent visit to St. Louis we had the pleasure of seeing a beautiful, new Catholic cathedral, said to be almost as handsome as any in Europe, out of which we came with the words: "Idolatry! Idolatry!" bursting from our lips, sharing Saint Paul's feelings as he stood in Athens among the gods many, longing like him to tell the worshippers here and there throughout the building, of the "unknown God."

Into another handsome one we went where, before the statue of "St. Anthony," we saw one worshiper, and from whose shrine we carried away the following leaflet.

In the same church we saw an altar for prayers for the dead—the wax figure of a dead woman of full size, under a glass case—a box for offerings, of course, and under another glass case "the Holy Bambino," an infant Jesus, dressed ridiculously as a doll, with a golden crown on his head.

Have you ever reflected how Rome has her Saviour? (either as a helpless babe, or dying on the cross.) She knows nothing of the risen, living Lord. Easter means to her the cessation of Lent; nothing more nor less.

Now read the leaflet:

"In establishing the devotion of St. Anthony's Bread in the Rock Church parish, it is proper that simple but full directions should be given for those who desire to secure the benefits so generously accorded by the great "Wonder Worker" to those who give bread to the poor in his name.

"In the "Petition Box" should be placed the written request for the favor desired, which may be either of a spiritual or temporal character. The request may be worded thus: "O Blessed St. Anthony! grant the favor I so earnestly desire, if it be the holy will of God, and I will give for the purchase of bread or other necessities for thy poor the sum of....." Here the petitioner inserts the exact amount according to his or her means or good will.

As soon as the favor is granted, the stipulated sum must be deposited in the "St. Anthony's Bread Box."

All the funds thus derived are devoted to the purchase of bread or other necessary articles for the poor, unless the petitioner, in paying his obligation, should specially designate, that it shall be applied in some other manner to the relief of the poor.

When it is desired to recover articles lost, the following prayer should be recited at the time of making the offering for its return:

"O Blessed St. Anthony! The grace of God has made thee a powerful advocate in all necessities and the patron for the restoration of things lost, today I turn to thee with child-like love and heartfelt confidence. O how many thousands hast thou miraculously aided in the recovery of lost goods! Thou wast the counsellor of the erring, the comforter of the afflicted, the raiser of the dead, the deliverer of the captive, the refuge of the afflicted: to thee I hasten O Blessed St. Anthony! Help me in my present affliction. I recommend what I have lost to thy care, in the secure hope that thou wilt restore it to me if it be to the greater glory of God, and for the benefit of my soul, that I may praise and thank thee in time and eternity for thy intercession in my behalf."

RESPONSORY.

BY ST. DONAVENTURE

AND PRAYER TO ST. ANTHONY OF PADUA.

If, then, you ask for miracles,
Death, error, all calamities,
The leprosy and demons, fly,
And health succeeds infirmities.

The sea obeys and fetters break,
And lifeless limbs thou dost restore;
Whilst treasures lost are found again,
When young or old thine aid implore.

All dangers vanish at thy prayer,
And direst need doth quickly flee;
Let those who know thy power proclaim—
Let Paduans say: These are of thee.

LET US PRAY!

"O, God! May the votive commemoration of Blessed Anthony, Thy Confessor, be a source of joy to Thy Church that she may be always fortified with spiritual assistance and deserve to enjoy eternal rewards. Through Christ, Our Lord. Amen.

"His Holiness, Pope Pius the IX., by a decree of the Congr. of Indulgences, January 25th, 1866, granted to all faithful, as often as they shall, with at least contrite heart and devotion, say this responsory, with the versicle and prayer annexed:

AN INDULGENCE OF ONE HUNDRED DAYS.

"A PLENARY INDULGENCE; once a month, on any day to all those who shall have said it a month, provided that, being truly penitent, after Confession and Communion, they shall visit a Church or public Oratory, and there pray for some time, for the intention of his Holiness."

O Rome! Rome! What fearful responsibilities rest upon thy deluded head!

Towards lessening these in Mexico, Mrs. Julia A. R. Self sends us \$1.00 toward our Bible Woman fund, earned by gathering strawberries. May God bless and multiply it for His own glory and the salvation of lost souls.

At the annual meeting of the St. Louis Conference of the Woman's F. M. S., we had the pleasure of hearing a wonderfully fine address from Miss Helen Richardson, of China, who, by the way, returns with her sister, Miss Mary, early in July. She gave us a most realistic idea of the work in our boarding and day schools in China. The knowledge these Chinese girls have obtained in literary and Bible study, and in practical Christian living and consecration, put to the blush many of us who have never bowed to any god save the God of the Bible. Sisters, believe me, your money is not wasted that goes into the hands of these servants of the Lord. If we would double, triple, quadruple it, greater would be our joy when we see the Lord bringing back His own from the fields white to harvest.

OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

TRUE.—Sister Rosa Jane True was born Jan. 3, 1819, died May 14, 1893. She died at Georgetown, Ky., where she had been under medical treatment for several months. Her great suffering was borne with unusual patience. A large number of friends and relatives were gathered at the Methodist church, at New Columbus, on Sunday when the funeral service took place. From the life Sister True lived, and the testimony she left behind, we feel she has gone to be with her Lord. A husband, two children of her own, two step children, and one sister survive her. Upon these especially, do we pray heaven's blessings.

GEO. W. BOSWELL.

SIMPSON.—Sterling Price Simpson was born at Soomom Springs, Ark., February 29 1872. He was taken ill with lung trouble at the age of seventeen, and in March, 1891, came to New Mexico hoping to regain his health. He was married May 1, 1893, to Miss Maude Gertrude Marshall, at

Pyramid, New Mexico. With his bride he went to Orade, Colo., where he lived until January, 1896, when they returned to Lordsburg, New Mexico. During these years he and his friends were hoping against hope that the climatic conditions of the west would restore him to health. But such was not to be the case. He rapidly grew worse until early in 1898 he was compelled to give up his business. He was converted, and joined the M. E. Church, South, on April 17, 1897. Well do I remember the night. Being called to his bedside, I said, after inquiring as to his physical condition, "Well, brother, how is the soul?" "Oh, Brother Goodson," he replied, "that's all right." "Are you ready to meet Jesus?" "Oh, yes, he's my Saviour." That night I received him into the church and baptized him. He recovered from this attack and lived to serve God in New Mexico until October 15, 1897, when, anxious to again see the loved ones, he returned to his father's home in Arkansas. There he grew rapidly worse until January 14, 1898, at 8 o'clock, a m., when he peacefully passed away. On the day before his death he talked to his wife about the coming separation, and told her he would be waiting and watching for her on the other shore. He grew easier towards the last, and was happy in the Saviour's love. Those who viewed the corpse spoke of the sanctified expression of peace resting upon his face. A true Christian has gone to his reward. May we all live so as to again see him. Amen

ALPINE, TEX. E. F. GOODSON.

ALLEN.—Mrs. Wm. H. Allen, (nee Sidney Penn,) daughter of Mr. and Mrs. G. J. Penn, Waxahatchex, Texas, wife of Hon. Wm. H. Allen, Terrell, Texas, entered heaven April 11, 1898. Born at Ruterville, Texas, July 3, 1861. Married Hon. Wm. H. Allen October 3, 1882, from which marriage six children, one of which preceded her mother to heaven. Sister Allen was converted and joined the M. E. Church, South, when thirteen years old. In the fall of 1894, under the preaching of Rev. H. C. Morrison at Terrell, Texas, she was sanctified wholly, when she became more than ever a power in God's hand. Sister Allen was a great, central figure in the holiness movement in this section, and, strange to say, notwithstanding this prominent fact excepting the loving tribute of her former pastor, Rev. P. C. Archer, in all the numerous tributes of respect, the funeral sermon, etc., we have seen no mention of the fact that she professed and lived a life of entire sanctification. She was ardently loved by all classes, white and black. Her life had come in a peculiar way—God's way—to the hour of her departure, and she waited as for a pleasant message. How well the few in attendance remember her last visit to the sun-rise prayer-meeting some weeks before her departure. Her testimony that morning was the grandest I ever heard or read. She came into the church with a sweet smile on her face and seemed in the very atmosphere of happiness, speaking with wonderfully increased sweetness and power, the Holy Ghost firing her eyes and voice. She was an image of happiness. In the midst of her testimony she would pause a moment, close her hands in front of her face, and, looking upward say: "I'm so happy this morning; I'm so happy!" This was done twice or more. Precious passages of Scripture fell from her lips in great rapidity. The expression of her face was almost luminous as she spoke of the love of Jesus—how He had sanctified her wholly, and then kept her so sweetly; how she ate and drank at the Lord's table, and how, after awhile, she would sit at the feast with Jesus.

"The Grand Old Man."

HIS LIFE AND ACHIEVEMENTS.

WILLIAM EWART GLADSTONE

Written by Rev. Frank M. Gunsaulus, President Armour Institute, Chicago.



William E. Gladstone.

Born Dec 20, 1800

Died May 19, 1898

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No pencil or pen could portray the picture or indite the sentiment of that testimony, for it was of God. After her departure we thought: "Oh, if holiness opposers had heard that testimony!" And yet she testified so often to holiness. We remember Jesus said: "If they believe not Moses and the prophets, neither will they believe though one rose from the dead." So after several weeks of suffering, surrounded by loving, tender hearts, so patient, so consistent, so obedient, so Christ-like, one morning a heavenly power made naught the power of the devoted physician's skill, and unseen by human eyes there came suddenly from beyond the chilly waters a restless rustling of wings, a heavenly escort with palms and harp and anthems of triumph, and quietly lifting the soul from her clay tenement, and in fiery, flaming chariots of heaven's design sped away to glory, where the sanctified and holy live forever. Glory to the Lamb! Her memory, like a lovely picture, hangs in the hearts of her loved ones, but her pictures are sweeter, her songs are sweeter, her associates happier. The Lord bless Brother Allen, the children, their grandparents, and sweetly save them!

VIC. REINHARDT.

EVANSVILLE, IND.—Wife and I will begin a tent meeting at Tell City, Indiana, to-morrow with Rev. H. A. Severinghaus, pastor German M. E. Church. Had a blessed time down in Tennessee. Will return next month for camp-meeting.

June 14, '98. AURA SMITH.

GEORGETOWN, Tex.—The Waco Dist. holiness camp-meeting will be held at Georgetown, Texas, beginning July 20th, 1898. Rev. H. G. Scud-day will be in charge. Everybody in any way interested in salvation, cordially invited.

C. E. WOODSON, P. C.

Denver and Return \$36.50; Account General Federation of Woman's Clubs.

For above occasion the Monon Route will sell tickets to Denver, Pueblo and Colorado Springs and return, at \$36.50, on June 15, 16, 17, good returning to leave Colorado points July 17.

Through sleeper via Monon Route, C. & N. W. and Union Pacific railways will leave Louisville Friday night, June 17th, 8:20 o'clock, from Tenth and Broadway, arriving Denver, Sunday, 1:30 noon.

Tickets good to stop five days going or returning at Omaha. Full particulars of E. H. Bacon, D. P. A., Monon Route, Louisville, Ky.

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Resolutions of Respect, Bradfordville Quarterly Conference.

WHEREAS, God in His all-wise providence has called to his reward Bro. S. M. Whitehouse, a member of this conference. Therefore be it
RESOLVED, First. That we bow in humble submission to the Divine will in taking from us a man who had but one purpose in life, whether in public or private, at home or abroad, and that purpose the uplifting of humanity and the salvation of immortal souls.

Second. That in his death the community has lost one of her best citizens, and the church one of her best and most valued workers.

Third. That these resolutions be spread upon the minutes of the Conference, and a copy be sent to the family of our deceased brother, and a copy sent to the PENTECOSTAL HERALD for publication.

Signed, ALSON RAWLINGS,
W. F. HOCKER.

PHILPOT, KY.—The Davies County Kentucky Holiness Association will hold its summer camp-meeting at Smeathers' camp ground, near Yelvington, Ky., beginning August 5th, and closing August 14th. Rev. W. W. Hopper, of Meridian, Miss., with his singer, Bro. Yates, will conduct the meeting. Let all who can attend come praying for the Spirit to rest upon the camp. Powers, on the L. H. & E. R. R., is the nearest station to the camp ground. Let all ministerial workers in the meeting send names to Bro. J. F. Smeathers, who will provide homes for them.

Yours in the work.

S. J. HARRIS.

Request for Prayer.

I want the prayers of all the readers of the beloved PENTECOSTAL HERALD for a meeting I begin at Crawford, Nebraska, on Friday night July 1st. I beg all the readers to make this request in all of the holiness prayer-meetings.

Your brother in Christ,

C. W. STUART.

BASHAMS, VA.

A Tonic.

Horsford's Acid Phosphate.

Dr. A. E. CABOTERS, San Antonio Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

BRONTE, TEX.—The Bronte holiness meeting will be held July 22 to 31. Rev. H. E. Ball, of Waco, will conduct it. J. E. McCLESKY.

Treasurer of Board of Missions.

The Board of Missions, at its session held in Baltimore during General Conference, elected J. D. Hamilton Treasurer for the ensuing quadrennium. For years a member of the Board and of its Auditing Committee, Mr. Hamilton is thoroughly acquainted with the policy of the Board and the business of the office. We bespeak for him all the courtesies extended his predecessors.

All correspondence relative to financial matters, hitherto directed to G. W. Cain, should now be addressed to J. D. Hamilton, Treasurer, 346 Public Square, Nashville, Tenn.

WALTER R. LAMBETH,
J. H. PRITCHETT.

CASEYVILLE, KY.—We had a good meeting at DeKoven. Our pastor, Bro. Crandell, did most of the preaching, assisted by Bro. L. T. Price, the writer, and others. Bro. W. B. Yates was at the organ. Twenty or twenty-five saved and sanctified. Bro. Price and myself began a meeting at Commercial Point, Ky., May 23th. Bro. Crandell was with us some, in the fullness of the spirit; also Bros. Bennett and Purcell. Bro. Yates did the singing. We had a most glorious meeting. Seventy-nine saved and sanctified. Praise the Lord.

Your saved, sanctified and healed,

U. E. RAMSEY.

Evangelist J. M. Wilson's Texas camp-meeting slate: Gordon, Tex., August 5-15; Sidney, Tex., tabernacle meeting, August 22—



Feeding the Fire.

The most powerful engine must stop if the fire is not fed. Man is the most wonderful piece of machinery in the world, yet no matter how strong and well-made his bodily frame may be, if the fire of life within him is not constantly fed his limbs and muscles become powerless and useless. The reason men become helpless and diseased is because the food they eat, which is the fuel of life, is not properly digested and appropriated by the stomach and nutritive organs. It is not completely transformed into the strength and working power which is to man what steam is to the engine.

That wonderful power-making "Golden Medical Discovery," invented by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., imbues the human digestive juices and blood-making glands with capacity to extract abundant nourishment from the food. It builds up organic tissue, nerve fiber, hard muscular flesh and working force. It gives a man steam.

"What it did for Mr. P. S. Hughes, of Junction, Huntington Co., N. J., is given in his own words. He writes: 'I received your kind letter, and in reply would say that mine was a bad case of kidney and liver trouble, and that six bottles of Dr. Pierce's Golden Medical Discovery and four bottles of little 'Pelle's' effected a complete cure. It is well known that almost every engineer is troubled more or less with kidney trouble, especially on our fast express trains. I run one hundred and forty-four miles on these trains every day in the week, and have had no return of the trouble since taking the remedies, nearly three years ago.'

IF YOUR SUNDAY SCHOOL IS BEHIND ON SINGING MAKE IT A-HEAD BY USING A SONG :: BOOK

Which has already reached
the sale of over
A Quarter of a Million Copies.
274 Songs, Round and
Shaped Notes
MUSLIN, 15c. Cloth 25c. in lots of 25 or more.

One returnable copy mailed at this
price to Sunday-schools for examina-
tion. Address,

Charlie D. Tillman,
Kansas City. Atlanta. Cincinnati.

WACO, TEX., DISTRICT CONFERENCE.

Following is the program of the Waco District Conference to be held in Georgetown, Texas, July 20-23, 1898.

July 20, 8 p. m. Opening sermon,
Rev. J. C. H. McKnight.

July 21. Sunrise prayer-meeting,
Rev. W. J. Wilson.

8:30 a. m. Devotional services, Rev.
W. H. Dean.

9 a. m. Conference business.

11 a. m. Addresses of welcome, and
responses, Rev. E. Crum, Dr. J. F.
Neal, H. E. Wade, Rev. H. E. Ball,
12 m. Adjournment.

2 p. m. Devotional exercises, Rev.
W. R. Manning.

2:30 p. m. Conference business.

4 p. m. Pastoral work, Rev. W. A.
Cooper.

8 p. m. Sermon, Rev. E. L. Jaguish.
July 22. Sunrise prayer-meeting,
Rev. W. I. Gates.

8:30 a. m. Devotional services, Rev.
W. M. Adams.

9 a. m. Conference business.

11:30 a. m. Missions, Rev. W. J. Bri-
ent.

12 m. Adjournment.

2 p. m. Devotional exercises, Rev.
R. Robinson.

2:30 p. m. Conference business.

4 p. m. Organization, Rev. W. A.
Wiseman.

8 p. m. Sermon, Rev. G. B. Hines.

July 23. Sunrise prayer-meeting,
Rev. G. W. Williamson.

8:30 a. m. Devotional exercises, Rev.
H. G. Breed.

9 a. m. Conference business.

10:30 a. m. Conference closes

11 a. m. Waco District Camp-meet-
ing begins in charge of Evangelist H.
G. Scudday. R. L. SELLIE, P. E.

Rev. J. W. LIVELY, of Marshall,
Texas, who two years ago was located
from the East Texas Conference, M. E.
Church, South, is now in charge of the
Red River and Marshall District of the
M. E. Church and reports the holiness
revival moving wonderfully in his dis-
trict. A dozen camps are soon to open
and many souls are being saved.

WANTED

To sell, two beautiful tracts of land
twenty-five miles north-west of Hous-
ton, Texas. One tract contains 180
acres and the other 120, in the fruit
and vegetable belt of Texas. Unim-
proved. This land is cheap at \$10 per
acre. Easy payment. Address Rev. R.
T. Woolsey, pastor M. E. Church, South,
Cold Springs, Texas.

"What is the price of Dobbins'
Electric Soap?"

"Five cents a bar full size, just
reduced from ten. Hasn't been less
than ten for 33 years."

"Why that's the price of common
brown soap. Send me a box. I can't
afford to buy any other soap after this."

A Stir Among the Soldiers.

"Now as soon as it was day, there
was no small stir among the soldiers."
—Acts xii 18.

Who were the soldiers, and what was
the stir about?

They were the Roman soldiers, and
the stir or commotion among them was
caused by the escape of a noted
prisoner (the apostle Peter), who had
been committed to their keeping; and
to let a prisoner escape was death to
the keepers.

But the prison in which Peter was
confined was nothing in comparison to
the awful prison house of sin. Are you,
my friend, in that dungeon of darkness
and death? If so, only the Almighty
One, who liberated Peter from the
Roman prison, can liberate you from
sin and save you from hell. And will
you not let Him do it? He is very
anxious to do it. Why be a prisoner
and slave to the most cruel of all task-
masters, when you may be God's happy,
blessed freeman?

Oh, forsake the dark ranks of Satan,
and enlist at once under the banner of
the great Captain of your salvation.
Then there will be a great "stir" in
heaven (rejoicing among the angels) at
your wonderful deliverance.

Hoping this little message may in-
duce you to become a true soldier of
Jesus Christ, I am

Yours for the war against sin,
Cleveland, O. A. W. ORWIG

OBITUARY.

CRAWFORD.—Mattie Laura Whit-
tlessey was born in Hemphill, Sabine
county, Texas, February 25, 1859; was
married to L. N. Crawford April 2,
1879. With her husband, she moved
soon after her marriage, near Shelby-
ville, Shelby county, Texas, where
she passed the remainder of her life.
In 1874 she was gloriously converted,
and connected herself with the M. E.
Church, South, in which church she
lived a consistent member until her
death on the seventeenth of March,
1897. So beautiful was her Christian
example that her husband, who has
never made any pretensions to reli-
gion, says that there was not a flaw in
her life—that she never so much as
spoke crossly to him. The one great
desire of her life was that her hus-
band might be saved—often saying
that if her death would be the means
of bringing him to repentance, she
would gladly lay down her life for his
salvation. On the eighth of Novem-
ber, 1891 she was wholly sanctified,
and rejoiced in the light and power
of this great salvation until the Father
took her to Himself. From this
time, her faith in God was sublime,
and with child-like simplicity she be-
lieved the words of the Master: "As
thy faith is, so be it unto thee;" so by
faith, she said that her husband
would be saved, and bring her chil-
dren with him to meet her on the other
side. During her long and tedious
illness she never murmured or com-
plained, but would say that she de-
sired nothing but the will of her
Father, being perfectly willing that
her mortal body should fall and suffer
and die, so her soul was bathing in
the sunlight of God's perfect love, and
this light shone in her heart "more
and more unto the perfect day," when
her spirit went into the Eternal Pres-
ence. For several hours before her
spirit took its leave of this world the
veil which intervenes between mortal-
ity and immortality was drawn aside,
and she was permitted to see in a
measure, the brightness and beauty
of the "Beautiful Beyond," and be-
hold the forms of loved ones in
the spirit world. Just before she
entered its realms she said, as if
speaking to some one whom we could
not see: "I am ready at any time"—
fit words with which to launch a soul
into eternity, which had for years had
its vessel filled with oil waiting for

BUFFALO LITHIA WATER

SPRINGS Nos. 1 and 2.

**In Diseases of Women and Children, Ner-
vous Dyspepsia, Malarial Cachexia, Uric
Acid Diathesis, Bright's Disease, Renal
Calculi, etc., etc.**

Dr. Wm. T. Howard, Baltimore, Professor of Diseases of Women and Children
in the University of Maryland. In a communication on
the Therapeutic value of the then "Buffalo Spring," now Buffalo Lithia Spring No. 1,
compared it with the far famed White Sulphur Springs in Greenbrier County, Va.,
and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. I allude to the
abiding debility attendant upon the tardy convalescence from grave acute diseases,
and more especially to the Cachexia and Sequelae incident to Malarious Fevers in all
their grades and varieties, to certain forms of Atonic Dyspepsia and all the affections
peculiar to women that are remediable at all by mineral waters. In short, were I
called upon to state from what mineral waters I have seen the greatest and most un-
mistakable amount of good accrue in the largest number of cases in a general way, I
would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg County, Virginia."

Dr. John H. Tucker, of Henderson, N. C., Ex-president of the Medical Society of
North Carolina, Member of the American Medical Associ-
ation, says: "The **BUFFALO LITHIA WATER** Spring No. 1, is that of a decided
action of the nervous tonic. Nervous Dyspep-
sia, with its train of distressing symptoms, is promptly and permanently relieved by
it. In many of the diseases peculiar to women I prescribe this Water with almost the
same confidence that I do Quinine in Chills and Fever. I have observed marked ben-
eficial results from its use in the disorders of Teething Infants. I have sent many pa-
tients of this class to the Springs for the use of this water, and without exception, they
have returned to me cured or greatly benefited."

Dr. James Shelton, Formerly for many years resident Physician at the Springs:

"**BUFFALO LITHIA WATER** is, in my opinion, among the most powerful
agents ever brought to the relief of human
suffering. Spring No. 1 is a powerful and permanent Nerve Tonic, and as a restorative
of the exhausted, shattered nervous system, is unequalled by anything known to
me. It has shown uniform, special and the happiest possible adaptation in diseases of
women, more particularly in functional irregularities, in Nervous Dyspepsia, Neuralgia,
Disorders of Teething Infants, and in all Malarial Poisoning.
Spring No. 2, in common with No. 1, has in many cases shown extraordinary
remedial power in these conditions. No. 2, however, is best known for its oft times
marvellous power in Renal Calculi, Stone of the Bladder, Bright's Disease, Gout,
Rheumatism, and in all diseases of Uric Acid Diathesis."

The late Dr. Thomas P. Atkinson, Ex-President Medical Society of
Virginia: "I regard

BUFFALO LITHIA WATER Spring No. 1, as a most powerful remedial
agent. It is invaluable in many of the affec-
tions peculiar to Women in Chills and Fevers, and in all diseases originating under
Malarial influences. I found it highly efficacious in a severe and obstinate case of
Dyspepsia in my own person, after a trial, without material benefit, of the most
noted springs of the country, both North and South. The most valuable properties of this
Water are those of an alternative and a Tonic character; it is powerfully diaphoretic
and diuretic; indeed it affects all of the secretions, but its crowning glory is that it is
the best Tonic in all the land. To a person debilitated by the long and imprudent
use of Medicine (and there are many such), or by disease or by overwork (and in
this category, too, there are many sufferers), it has no equal in all the range of
Medicines of which I have any knowledge."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.
Book of testimonials sent free on application.

Springs open for guests June 15th. Close October 1st.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

the coming of the Bridegroom "ready
at any time." Our friend and sister
is with us no more in the flesh, but
we believe that her spirit still lingers
around the loved haunts and watches
over her loved ones, and that when
they shall give themselves to the Sa-
vior she loved and trusted so implicit-
ly, her glad song will, if possible,
take on a more triumphant strain as
she sings with the redeemed of earth
the song of Moses and the Lamb.

"Blessed are the dead which die in
the Lord from henceforth: yea, saith
the Spirit, that they may rest from
their labors; and their works do fol-
low them." Amen!

JOHN H. HORN,

From Dr. Carradine.

Knowing the piety and scholarship
of Dr. Godbey, it gave the writer
great joy when he heard he was going
to give the church a new commentary
on the Scriptures.

A double pleasure was realized at
the announcement. First, we were
going to have a commentary written
from the full salvation or holiness
point of view; and second, that Dr.
Godbey was going to write the book.

As to the first, we would say what
thousands of others will echo—that
we greatly need such a commentary.
It is true that sanctified men have
written commentaries; but they have
not brought the great truth out clearly
and made it prominent, as they
should. Dr. Adam Clarke and Rich-
ard Watson were both sanctified men;
but how little light they have thrown
on certain passages where light and
help were needed! A Full Salvation
Commentary on the Gospels, Epistles,
and Book of Revelation is what is
needed and wished for to-day.

The second pleasure arose from the
fact of the authorship. Dr. Godbey
is the man to do the work. His wide
range of reading, his familiarity with
the different versions of the Scripture,
his knowledge and experience of the
blessing itself, fit him for the task.—
EXTRACT FROM INTRODUCTION TO
VOL. I.

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**Fastest Time,
Best Trains,
Most Superior Service**

**5584 Miles in Eight Great States:
Kentucky, Tennessee,
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**Low Rate Home Seekers' and Settlers Tickets
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Fruits and Produce,

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NORFOLK, VA.

Also handle produce on commission.
The above firm is perfectly reliable.—HER-
ALD.

MOTHERS. Your Children cured of Bed-
wetting. Sarsapilla free.
Dr. F. E. MAY, Bloomington, Ill.

FOR THE CHILDREN.

"Oh, the Gospel story tell, of the cross;
Let the echo rise and swell, of the cross.
Tell the Saviour's grief and woe,
How His blood did freely flow,
Till the children all shall know, of the cross."

Yes, this is the message—the story I like most to tell the children, and to this end am I writing this morning. May God bring my letter to "The Little Folks" to their notice wherever THE HERALD goes, and make it unto them a word fitly spoken. I know without your telling me, boys, that all over the country you are thinking of the war, and many of the commencement exercises will be of a patriotic nature—songs of Cuba, "Uncle Sam," etc., all interesting for the time being, but how many of you are making ready for the heavenly "commencement," how many putting on "the whole armor of God," to war with Jesus against sin? Let us think of that, boys and girls—fix our eyes on Christ, our affections on things above, beginning now in the day of our youth, to walk in God's path, that when we are old, if God grants us to live so long—or be our life short, whatever its length, be able to look back upon a record of service to Jesus begun in childhood, or while yet of tender years, to know that we early joined the LIFTING class of humanity rather than lingered with those who lean.

God has always shown especial love and solicitude for children. I love to think of Jesus holding the babes in his arms—how much he desired that they be suffered to come unto him. "A child is known by his doings." I pray you, little readers, think of the messages your lives are daily, unconsciously revealing. You cannot wilfully want to be a deliverer of other than messages of pleasure, righteousness. Stop and think if you are writing this sort of epistles to be read by all men. So much evil you know comes of not thinking, like the guns that are not loaded. How often does death come from their careless handling, because they were thought to be unloaded.

Many of you I know are Christians, and to such I would give a pat on the shoulder and an onward cheer, but many are not Christians, and we that are, should seek to win them, to get them to think of themselves, what they are here for, of Jesus' love for them, claims on them; that we all should be getting ready for the place prepared for us. Was reading of that place the other day in last chapter of Revelations, and I thought if such a place could be found on earth—a city in which was nothing unclean; where all was pure and beautiful, rich, happy, how eager would we be to go to that city; how cleanly dressed would we want to be to go. But, little readers, we may go to such a place if we "follow Jesus."

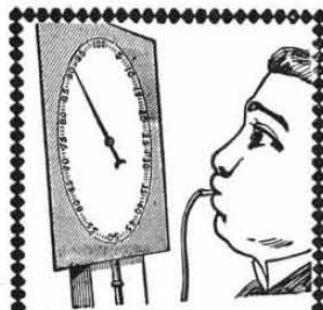
I pray you let us all make ready and urge others to go with us. What is death if we have been washed in Jesus' blood, and are ready for our places in that beautiful city? We are not fit to live there till we are forgiven and made anew, and as life's noblest aim is to live in a state of readiness—being about our Father's business—how happy it should make us that we are permitted, that it is not only a duty but a precious privilege, to be helpers in this business of our Father's.

Now let us all stop and think if we are helping—think of all the love and gentleness Jesus has for us. But I must stop now and leave you to do the thinking.

AUNT ANNIE.

(Here is a nice good letter to the children—Now won't some of the children write to Aunt Annie?—Ed.)

OPIUM and Whiskey Habits cured. Write B. M. WOOLLEY, M. D. Atlanta, Ga.



Sound Lungs

are kept sound and weak lungs are made strong by DR. BELL'S PINE-TAR-HONEY—a scientific remedy of the most wonderful efficacy in all lung affections.

"A year ago I had a long spell of fever that settled in my lungs and caused a severe cough. My physicians thought I would not recover, but Dr. Bell's PINE-TAR-HONEY stopped the cough at once and soon restored me to health."

GEO. A. ALLEN, Clear Springs, Ky.

DR. BELL'S PINE-TAR-HONEY

is a certain specific for coughs, colds, sore throat, bronchitis, asthma, whooping cough and croup.

Price 25c., 50c., and \$1 a bottle. At all druggists or sent upon receipt of price by R. E. Sutherland Medicine Co., Paducah, Ky.

Holiness Camp Meetings in Texas.

Denton, July 7-17, Dunham, Scuddy and Pickett.

Tyson, Hill Co., July 8-17, Murphree and Pardo.

Bellevue, Clay Co., July 8-18, Averill and others.

Poetry, Kaufman Co., July 14-24, Bane and Walker.

Scottsville, July 26 to August 4, Bane and Walker.

Bates, Denton Co., July 20-31, Pickett and Averill.

Sunset, Montague Co., August 2-12, Hudson, Band, Rogers and Averill.

Greenville, August 5-15, Bane and Walker.

Waco, August 9-19.

Hughes Springs, August 16-26, Bane and Walker.

Dublin, August 20 to September 4, Bane and Huckabee.

Summer Slate.

Evangelist B. S. Taylor, Des Moines, Ia Mahaffy, Penn, July 29.

Woodbury, Co, Ia Ass'n, Aug 26.

Marion Co Ia Ass'n, Sept 6.

Above each ten days Hope also to attend a few days at

Richmond, Me, August 9.

Douglas, Mass, July 14.

Have a new Tabernacle in good shape, 40x60 Parties desiring dates not taken as above address soon, if your date is not given in this slate.

Intelligent Men and Women

All want to read the history of William E. Gladstone. See our special notice on page 11. Pentecostal Publishing Company.

Stuttering Cured.

Rev. G. W. Randolph, the great voice trainer, has vacated his voice school at Louisville, Ky., for a few months, and has opened a voice school at Blue Lick Springs, Ky. for a short time. He will be pleased to hear from stutterers at once, and have them visit him for treatment or send for mail course. He never fails to cure. Bro. Randolph stands high in his profession, and is endorsed by governors, preachers, and doctors all over the land.

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"Only Perfect Bath Cabinet."

Latest patent April 5, 1898, which puts it far ahead of any other. Turkish, Russian, or any kind of medicated bath in your room for only 3 cents. Cleanses, purifies, invigorates, tones up the entire system. You feel like a new being. Ladies enthusiastic in its praise. A child can operate it. Size, folded, 13x13, 4 in. thick. Weight, 5 lbs. Price very low. AGENTS WANTED! Exclusive territory. Some sell 12 a day; one averaged 100 a month for 7 months! HYGIENIC BATH CABINET CO., Nashville, Tenn.

J. S. LOCKHART'S TREE COATING

For the protection of fruit and shade trees against rabbits and all kinds of animals and insects. Nothing will bite the bark of a tree with this Coating on it. It also keeps all insects from the roots as the rain carries the paint down to the roots from the body of the tree. It is almost a second bark, and protects the tree against the weather. It only requires one coat. One coat lasts five years. It is purely vegetable, nothing in it to damage the tree. The Tree Coating is not poison and will not harm anything that would eat it. Castor oil is good compared with this Tree Coating. It never loses its taste, and will not spoil in the package, open or unopen. Always ready for application. Anybody can apply it. A boy eleven years old as well as a man, can coat from 600 to 800 small trees and larger ones in proportion. John Hall, of near Churchton, coated twenty five trees with one half pint. The cost to coat a tree with my Coating is less than the cost of the labor to wrap and tie up a tree with anything. We furnish the brush to apply the Coating with every package of Tree Coating. Agents wanted.

REFERENCES.

We give the names of some parties that have used the LOCKHART TREE COATING: G. W. Parker coated 400 trees in November. John Hall, Churchton; Fayette Hendricks, Union Grove; Richmond Harrison, Templeton; Wm. Poor, Assessor, Newbern; Wm. Pierce, Trimble; Smith Dickey, Newbern; and many others whom we have not space to mention. Write or ask these parties about the Tree Coating. All of the above are in Tennessee.

PUT UP

In Pints, Quarts, Half Gallons, Gallons, 5 or 10 Gallon Cans or Half and Whole Barrels. A brush with every package.

Pint, 60 cents, Quart \$1 00, Half Gallon \$1 50, Gallon \$2 50, in 10 Gallon Cans \$2 00 per gal., Half and Whole Barrels \$1 50 per gal. No charge for package. We prepay freight on One Gallon and upward.

Directions for applying on every package. Send orders to

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MORPHINE, Opium, Cocaine, Cured at home. Remedy \$5. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particular testimonials etc. Free. Tobacco, the tobacco cure, etc. Write to J. S. Lockhart, Newbern, Tenn.



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"In His Steps"

This New Book is Attracting Great Attention.

It is a remarkable production and is probably having the largest circulation of any religious book in this country. The

Sales have run up to several hundred thousand copies

in the past few months. We hope all of our friends and agents will order a supply of it at once. We clip the following from *The Evangelical*:

"No one can read this book without becoming better, and no one will read the first chapter without desiring to read the whole book. It is in story form, but has point and purpose. Every one should read it and live its teachings, and the millennium would soon be here."

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ILLINOIS CENTRAL R. R. ANNOUNCEMENTS.

Southern Homeseekers' GUIDE
A new 1898 edition, entirely re-written, and giving facts and conditions brought down to date, of the Central's "Southern Homeseekers' Guide" has just been issued. It is a 261-page illustrated pamphlet, contains a large number of letters from northern farmers now prosperously located on the line of the Illinois Central Rail Road in the States of Kentucky, Tennessee, Mississippi, and Louisiana, and also a detailed write up of the cities, towns, and country on and adjacent to that line. To homeseekers, or those in search of a farm, this pamphlet will furnish reliable information concerning the most accessible and prosperous portions of the South. Free copies can be had by applying to the nearest of the undersigned.

4th July
For the 4th of July, 1898, low rates of fare will be in effect between all stations on the southern lines of the Illinois Central. Tickets on sale July 2d, 3d, and 4th good to return until July 7th, inclusive.

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FOURTH ROUND.

West Point, Cedar Grove.....	June 25-28
Brandenburg, Brandenburg.....	July 3-4
Long Grove, Franklin Cross Roads.....	9-10
Elizabethtown station.....	16-17
Wolf Creek, Cedar Flat.....	21-22
Stephensville, Gethsemane.....	23-24
Louisville Ct., Peniel.....	30-31
Falls of Rough, Falls of Rough.....	Aug. 6-7
Constantine, Constantine.....	13-14
Hadjinsburg, Mt. Zion.....	20-21
McDaniels, McDaniels.....	20-21
South Leitchfield, Taylor's Chapel.....	26-27
Leitchfield St.....	27-28
Vine Grove, Cedar Creek.....	Sept. 3-4
Millerstown.....	14-15
Hodgenville.....	10-11
Big Spring, May's Grove.....	17-18

G. B. OVERTON, P. E.

Lebanon District, Louisville Conference.

FOURTH ROUND.

Bardonia, Sta., at Samuel's.....	July 2-3
Lebanon Sta.....	16-17
Manville Ct., Zion.....	17-18
Casey Creek, Mt. Atwood.....	18
New Haven Ct., Raywick.....	23-24
Bardonia Junc., Bardonia Junc.....	Aug. 8-9
Shepherdsville, Mt. Eden.....	9-10
Bradfordville, Siloam.....	11-12
Upton Ct., Round Stone.....	13-14
Munfordville, Munfordville.....	15-16
Greensburg and Early, Greensburg.....	20-21
Greensburg Ct., Hodges.....	23-24
Buffalo Ct., Poplar Grove.....	25-26
Thurlow Ct., Ladies Chapel.....	27-28
Campbellville, Campbellville.....	Sept. 3-4
Springfield Ct., Pleasant Run.....	10-11
Jeffersonstown Ct., and Sta., J'town.....	17-18

CHAS. R. CROWE, P. E.

London District.

FOURTH ROUND.

Middlesboro.....	June 25-28
Pineville.....	July 2-3
Crails.....	9-10
Beattyville.....	16-17
Clay City.....	23-24
Campton.....	30-31
Hazel Green, Pine Grove.....	Aug. 6-7
Frenchburg.....	13-14
Goodwin's.....	20-21
Irvine.....	26-27
London.....	27-28
Manchester.....	27-28
Pine Hill.....	27-28
Pittsburg.....	Sept. 3-4

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London District Conference.

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The introductory sermon by Rev. S. W. Peeples, Wednesday at 7 p. m. July 13.

J. A. Sawyer, S. W. Peeples and S. M. Carrier, will examine candidates for license to preach, and for admission on trial.

Josiah Godbey, J. N. Ison and J. R. Peeples, will compose committee for Deacons and Elder's Orders.

Brethren will please bring Quarterly Conference records for examination. W. B. RAGAN, P. E.

LONDON, KY.

Evangelist A. C. Bane's Camp Meeting Calendar.

Abilene, Texas July 4-14; Poetry, Texas, July 14-24; Scottsville, Texas, July 26-August 5; Greenville, Texas, August 5-15; Hughes Springs, Texas, August 17-26; Dublin Texas, August 26-September 4th.

W. M. Adam's slate. camp-meetings, Mt. Vernon, June 11-19; Childress school house, June 22-23; Reed's Lake, July 1-16; Brookhaven, July 28-August 7, Jena, — August 16-28. J. A. Murphree's slate: Union, Texas, June 25-July 3; Tyson, Texas, July 8-17; Oak, Texas, 19-29; Brooklyn, 28-August 7; Troupe, August 17-28.

Rev. J. J. Smith's Camp Meeting Slate.

Richwoods, near Corning, Ark., July 7-17. The Williams Tabernacle, near Ripley, West Tennessee, July 21-31. Hampton, Ky., August 4-14. Hurricane, Ky. August 18-28. Bonnie, Ill., August 24-September 4.

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FRANK J. CHENEY.

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KELLY, N. M.—Our revival at this place, under the assistance of the Manning brothers and Sister Bertie Stinson at the organ, after running two weeks, closed Sunday night. Though under many difficulties, resulted in the quickening and reviving of some of the church members; two were converted, and one declared God had sanctified him, and seed was sown that we trust will produce a harvest later on. Praise God for full salvation now.

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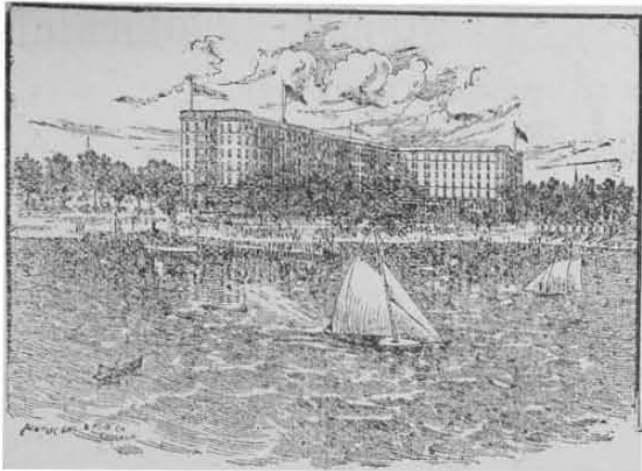
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We will be glad to have the addresses of other evangelists and request that they send them to us. If there are mistakes in the above, please to let us know.

"16 to O."

Terrific indictment of rum and rotten politics. This last work from the pen of Walter Zimmerman, is one of the keenest documents for prohibition we have ever seen. Friends of home, church and righteousness should "sow them knee deep." It was thus Neal Dow said Maine was carried for prohibition. You will not be disappointed in this tract.

Prs delivered 10 cents; per dozen, \$1.00; per 100, \$7.00. Pentecostal Publishing Company, Louisville, Ky.

STEPSTONE, KY.—This is our first meeting for the summer's vacation. Came here to help my brother, Rev. C. A. Bromley, on whose charge this is. Not a testimony could be found, but salvation soon began to roll and many souls were blest. Bro. A. C. Bell, of Portsmouth, Va., is with me for the summer. Pray for us Yours for souls, H. W. BROMLEY.

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ELGIN, TENN.—We have just closed a two weeks' work with Rev. Bateman D. D. in the Knoxville, Tenn. the Lord was with us from the beginning and continued his presence. While there we saw between two and three hundred, either regenerated or sanctified. Bless the Lord for power when we have received the Holy Ghost.

Yours for Jesus.

JAMES M. TAYLOR.

Rev. H. C. Morrison's Slate. Woodstock, Canada, July 3-13. Douglas, Mass., July 15-25. Portsmouth, R. I., July 29-August 8. Vincent Springs, near Dyer, Tenn., August 10-21. Uba Springs, Tenn., August 23-September 1. Terrell, Texas, September 3-13. Bates, Texas, September 15-25. If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

The New Law.

The most questionable law passed was that giving to any and every pastor the power to arrest the work or character of any preacher or layman conducting public religious services of any kind within the bounds of his pastoral charge. Hereafter, it will be illegal for a layman to hold a cottage prayer meeting in his own home for the benefit of his family and neighbors if a narrow-minded, captious pastor should object to the same. In Roman Catholic Churches, where parish boundaries are definitely defined, such a law might be easily applied, but with us it will be very difficult in many places to draw the lines of demarcation between pastoral charges, either on circuits or stations. We fear this law will do us much more harm than good, very materially impairing the historic adjustability and flexibility of our Methodism, which has been one of the great secrets of its success. In striving to meet the exigencies of a part of the State of Texas the Conference has made a law which was not needed by the church at large.—St. Louis Advocate.

1. Paragraph 130 remains intact.
 2. The new rule applies to traveling as well as to local preachers.
 3. The measure is a compromise. Some members of the Revisal Committee wished the law to make an evangelist triable within the charge where he happened to be at work. As it is, he is amenable to his own Conference, whatever that may be. If he is a local preacher, process can be issued against him only by his pastor.
 4. The offense of holding religious services, when requested by the pastor of the place not to do it, is placed among improprieties, and not among immoralities, and is to be dealt with as in case of "improper tempers, words, and actions."
 5. The bounds of charges can never be determined. The pastor can control all religious services in his church houses, but who can tell where one charge begins and another ends? If all the pastors but one in a city invite an evangelist, and the one requests the evangelist not to invade his bounds, and one of the other pastors opens his church to him—who can tell whether said church is or is not in the bounds of the protesting pastor? Such uncertainties will cause prudent men to go slow, whether such men are evangelists or pastors.
 6. The majority of pastors will, no doubt, be thoughtful, magnanimous, and liberal, and will give no unnecessary occasion of disturbance and popular excitement.
 7. While the law seems to put vast power into the hands of a pastor, yet it will be very difficult of execution. In case of improprieties a local preacher must be twice labored with privately by his pastor before the case is reported to the Church. Suppose the local preacher is a Kentuckian by membership, and he is preaching in Texas; the request of a Texas pastor not to preach is valid as far as it goes, but there is no case till the Kentucky pastor has had two private interviews with the evangelist, and has failed to arrest him in his wild career. By the time these two interviews can be had, if they can be had at all, the meeting is likely to be at an end.
 8. The law does not require a pastor to interfere with the work of an evangelist. It simply gives him authority, to be used at his own discretion.
- There is danger, however, that the law, mild and inoperative as it may seem to be, will be to our Church an apple of discord and a pretext for agitation.
- We are for respecting all statutes while they are on the book, and we advise all preacher evangelists to ob-

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THE GENERAL VERDICT

Of many of its readers is voiced in the following notices of Volume I.: "Of intense interest."—The Methodist. "Practical, spiritual, interesting, and instructive."—Religious Telescope. "A remarkable book, worth much to thoughtful people."—Pastor T. H. B. Anderson. "A graphic and powerful representation of the author's interpretation."—Michigan Christian Advocate. "It is by a vigorous thinker and pungent writer. It is worthy a thoughtful and prayerful perusal."—Guide to Holiness.

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serve the law, and to give no occasion for complaint. Patience, moderation, charity, brotherly kindness on the part of pastors and local preachers will generally superinduce harmony. If the law works well, all right; if not the Church will see it, and govern itself accordingly.—Midland Methodist.

Now is the Time!

to sell "The Beautiful Life of Francis E. Willard," and the "History of William E. Gladstone." Address for full particulars, Pentecostal Pub. Co.

Cheap Trip to Buffalo.

For a number of years I have taken parties on tours through the North during the summer, and this year I am going to take a party to Buffalo, N. Y. The B. Y. P. U., of America, meets in that city on the 14th of July, but many who are members of other denominations wish to take advantage of the unusually low rate, and I am arranging a special train to leave Louisville via the Pennsylvania railroad, Tuesday afternoon, July 12th, at 4 o'clock.

We will go via Indianapolis, Dayton and Detroit, then over the Wabash, a daylight ride through Canada, over the famous suspension bridge at Niagara Falls, arriving in Buffalo in time for dinner. All visitors will have the advantage of special rates, on railroads and at hotels, and the side trips from Buffalo to Toronto, and down the St. Lawrence will be unusually low. The fare from Louisville for the round trip will be \$15.75. If you wish to go with us, let me know and I will take pleasure in doing all in my power to make it a pleasant trip for you.

For further information, address Charles E. Nash, 507 Equitable Building, Louisville, Ky., or C. H. Hagerty, D. P. A., Penn. R. R. Louisville, Ky.

HOMER, LA.—The second annual encampment of the Claiborne Holiness Association will be held at the Spring Lake holiness camp ground, commencing August 16, and continuing ten days. It will be self-sustaining and undenominational. Ministers cared for. However, there will be ample accommodations at very moder-

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ate cost for those who do not tent. For further information address Mr. Ike Moreland, who will take pleasure in answering all questions on this line. Arrangements have also been made for the care of the stock. One fare from all points on the V. S. & P. R. R. and 50 cts. for round trip from Gibbs, where you change cars for camp ground. 25 cts. for round trip from Homer and Athens. Rev. E. F. Walker, of Greencastle, Ind., and Rev. Andrew Johnson, of Stanford, Ky., will lead in the meeting. Other ministers are expected to be here. All ministers of every denomination are cordially invited to come and join in this Gospel feast. Let continuous prayer be made for the abiding presence of the Holy Ghost in mighty Pentecostal manifestations. I will say for the benefit of some who

may prefer sleeping in a house to that of a tent, that Mrs. J. W. McFarland lives but a short distance from the tabernacle, and has a delightful large, roomy and comfortable house, and will be glad to accommodate those who may like to stop with her. Board by the day, or week, or month; or she will furnish rooms and beds for reasonable rates. A pleasant place to spend a month for your health, physically and spiritually. For information address

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The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts.2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY, JUNE 29, 1898.

Volume 10, No. 26.
\$1.00 Per Year.

THE PENTECOSTAL HERALD.
317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'gr.

TO THE SUBSCRIBERS TO CAPITAL STOCK OF THE PENTECOSTAL PUBLISHING COMPANY.

DEAR BRETHREN AND SISTERS:—The calls for June payments on Capital Stock of our company has just gone out from this office. Some have doubtless received them before this, and those who haven't will do so as soon as the mails can convey them to you.

Now a few words in regard to these calls:

FIRST.—We do not send them out until we need the money (no calls were sent out in May), and hence we ask you, beloved, to remember this is the Lord's work, a work we believe you love, and that we need the money called for "now." So please put yourselves to a little inconvenience, and, if necessary, make some sacrifice to forward your payment, though small, at once. Many small amounts make a large amount at the office. These prompt payments greatly help to set forward the work, and also hasten the time when you will be entitled to the stockholders' discount on your subscription to the PENTECOSTAL HERALD. And remember, too, that in handling such large lists of names we are liable to make errors. Now if any such be found, if you will drop a postal card to this office calling attention to the fact, we will gladly correct all such.

If any who have paid up their stock IN FULL, but who have not yet received their certificate of stock (I don't mean receipt for payment) will notify us, the certificate will be promptly forwarded.

Expecting a hearty and liberal response to this call, we are, your brethren in Christ,

THE PENTECOSTAL PUBLISHING CO.
By V. L. WILLIAMS.

BEING called away from the office last week by the sudden death of a near relative, it was impossible to get in the usual editorial matter on the first page. Several things should have been mentioned, but we could not get back in time.

A SUGGESTION.

We wish to offer a suggestion. We make no charge for it, we ask no one to stand sponsor or to assume any responsibility whatever. We give it gratuitously, and are willing to let it go for what it is worth.

In order to pave the way for the suggestion, let us state briefly a few facts:

1. There are two parties in the M. E. Church, South. Those parties have been called the "holiness" and "anti-holiness" parties. We do not stop to discuss the appropriateness of these names nor the accuracy with which they describe the parties they are intended to designate. They will serve to indicate the elements to which we refer, and this is sufficient for the present purpose.

2. These parties do not agree. There has been considerable friction between them. We do not believe this is either necessary or right, nevertheless it is a fact, and we are dealing with facts. Each charges the other with disloyalty. One says the other is disloyal to the DOCTRINES of the church, and this party is in turn accused of being disloyal to the law of the church. Whether either or both of these accusations are true we shall not stop to consider. It remains a fact that a good deal of

friction has been generated, and considerable strife has ensued.

3. That the so-called "anti-holiness" party has had the ear of the bishops can scarcely be denied. That the so-called "holiness" party has not had the ear of these good men, to any great extent, is true, whether it be denied or not. Why this is the case we shall not now attempt to explain. To our mind the reason does not lie far away, but we shall not undertake to set it forth just now.

4. Another fact growing out of this condition of things, is an evident misunderstanding on the part of the bishops, of the spirit and purpose and work of the holiness people. We do not say that this misunderstanding is total on the part of any single bishop or that it is universal on the part of the whole college of bishops; but that it is evident we positively affirm. The relation of these persons to the church, the ends they are striving to accomplish, the motives that prompt them and the facts connected with their conduct are plainly misjudged. Under the circumstances it could not be otherwise. The bishops can not be on the ground and see for themselves. However good the intentions of the informant, it is exceedingly risky to rely upon him for accurate information concerning the party he opposes. Very few men have the ability to SEE THE OTHER SIDE or to state fully and correctly the position of an antagonist. It has come about that much partial information, if not downright misinformation, has been poured into the ears of the bishops. In the celebrated case before the Kentucky Conference last September the presiding bishop came to the conference thinking that he understood the case. Almost every remark made in the presence of the writer betrayed the fact that he DID NOT understand the case and we are perfectly safe in saying that he does not to this day know the real issues involved. If an opportunity had been given to hear the other side, some surprises would have been realized. What was true in this case, is true at almost every point along the whole controversy between these two parties.

Now our suggestion is that our chief pastors (we say "our chief pastors," for the writer is a Southern Methodist) make an honest, earnest, brotherly effort to get close to the holiness people, so as to get their point of view and understand their attitude and purposes and aims. If this were done we believe much misunderstanding would be avoided and much friction allayed. Our bishops would then be much better prepared to judge between brethren and to conserve the peace of the church. The holiness people have convictions and do not readily yield to dictatorial, autocratic demands, because these do not weigh against a clear conviction of duty and of the will of God. But they are not insensible to the approaches of a brother spirit, nor stubborn in the presence of wise and godly counsel. If any of our bishops have ever counseled with our evangelists and leaders when an issue has arisen, and made a kindly effort to get their side of the matter, it has not come to the knowledge of this writer. The ruthless application of law will only widen the breach and destroy the peace and perhaps the unity of the church, while kindness and brotherly love will heal the difference and bring about a better understanding.

IN MEMORIAM.

Laura Crouch was born February 2, 1841. She was the daughter of Rev. B. T. Crouch, of the Kentucky Conference, and for many years one of the most prominent men of the church. On

the second of July, 1895, assisted by Rev. A. P. Jones, the writer married her to his uncle, F. M. Henkle. She died at her home in Bourbon county, Kentucky, June 18, 1898, in the 58th year of her age. In her girlhood she was converted, and joined the M. E. Church, South. A few years ago she professed the blessing of entire sanctification. For many years she was active in church work. Possessing a talent for music, she used this talent in God's service, and was eminently useful in this way. In the church in which her funeral was conducted, she presided at the organ and taught a class in Sunday-school just a week before. Bright and cheerful, she made many friends. The children loved her, and she had special gifts in entertaining and instructing them. Her call from earth to the skies was very sudden. She was in her usual health the day before her death, and retired at night with only a headache, to which she was subject. About half-past twelve o'clock she suddenly sprang up in bed exclaiming: "My head! My head!" She at once sank back against the pillow and never spoke again. Apoplexy had done its work, and she breathed her last at five o'clock in the morning. Her mother died very much in the same manner, while sitting reading her Bible. Her father also died suddenly, while on his knees in prayer. The church where the writer, by special request, preached her funeral, was crowded with friends and neighbors, and a large concourse of people followed her remains to the cemetery, at North Middletown, Ky., where they were laid away to rest until the trump of God shall awaken them. May the Lord minister comfort to the bereaved husband and to remaining relatives and friends.

W. E. ARNOLD.

We are asked to correct our camp-meeting calendar as follows: Instead of Dr. Carradine conducting the Penn Grove Camp-meeting, Rev. J. A. Sawyer will be in charge, assisted by Salvation Army workers of Cincinnati.

On another page we give two articles on "The New Law;" one from a pastor of the Kentucky Conference, and the other from Hon. G. W. Stone, State Inspector of Mines, and one of the leading laymen of the State. The views of these brethren are entitled to respect.

The sad intelligence has just reached our office that Bro. W. A. Benson, Nashville, Tenn., is dead. Brother Benson was a subscriber to our paper, and friend of the holiness movement. He has for many years been a steward in Tulip Street Church. We pray God's blessing upon his stricken family.

THE office editor and his wife earnestly ask the prayers of their friends. We are tasting now our first family sorrow. The precious little boy whom the Lord gave us ten weeks ago has for several days hovered between life and death. He has been dedicated to God; he is ours only in a secondary sense. If the Lord will permit us to keep him and prepare him for His service our hearts will thrill with joy and thanksgiving and love. At this writing our hope is not in medical skill, but in God alone. We believe in prayer because we believe in God, and ask our friends to put their petitions with ours in behalf of the little one. Whatever the issue, we shall bless the Lord who always is good.

WEDNESDAY, JUNE 29, 1898.—Jesus has said, "Come," and this morning just as the dawn chased away the darkness his little spirit was lifted up into the Savior's arms.

CONTRIBUTIONS.

THE MAMMON OF UNRIGHT- EOUSNESS.

REV. LEWIS POWELL.

[This paper was read before the Tennessee Epworth League Conference at Springfield, Tenn., June 19, 1898.]

This is a money-loving and a money-getting age, and of all the nations of the earth, ours is preeminently a wealth producing race. Money is power, and a tremendous power at that which accrues to the weal or woe of nations, families and individuals.

It is our business to solve the money problem, at least for ourselves, so that we may sustain right relations to the kingdom of God. The Apostolic Church settled the question for themselves during those troublesome times by a voluntary communism. But the matter in our day is more complicated and attended by greater difficulties.

Money is not an evil *per se*, but on the contrary a convenience and blessing. It "is the love of money that is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

The drapery of the parables of the pounds and talents, seem to encourage the banking system and to teach the righteousness of commercial profits. In fact the money-making talent, like every other useful and helpful talent, is the gift of God, and in the right use of it God is just as effectually glorified as in preaching the gospel or teaching a Sunday-school class.

But Mr. Wesley's rule is the only safe rule for the money producer—"Make all you can, save all you can, and give all you can."

The solution of this money problem by the church will speedily settle the question of the evangelization of the heathen world. "For God hath shewed His people the power of His works, that He may give them the heritage of the heathen." We have fallen upon wondrous times and have become the heirs of all the ages. Time and money and labor mean more in the evangelization of the world than ever before, and the providence of God in all the forces about us seems to focalize on the present generation as the one for the evangelization of the heathen.

By means of magnetism or the mariners compass, adventurers and voyagers have gone out and discovered all the world for us. By means of steam, intercommunication has been established between the far off nations of the world. By means of electricity these nations have been made our next door neighbors!

And without the intervention of the church, God has thrown open the doors of the heathen world, and we have been invited by them to come in and tell them of our Saviour and His dying love. And in these last days God is intensifying our call to enter these open doors, and awful is the responsibility of the people of this generation. The three great Protestant nations of the world are Prussia, England and the United States, and the bulk of the world's wealth is in the hands of these nations, and this is not accidental.

Neither is it an accident that well-nigh all the gold and silver fields of the world are in the hands and under the control of Protestant Christians. And it is no accident that millions on millions of men and women have been virtually emancipated from hard labor during the present century by the invention of machinery.

At the beginning of this century there were about 200,000,000 of able bodied men in the world, and it required them all to work to keep the world from going into bankruptcy. But it is different now. A few millions of men can now do the work of the 200,000,000 a century ago, and the rest of mankind have been emancipated, and for what purpose?

Let the Epworth League and the church of God answer in the light of the wants and woes of the benighted heathen world, and in the light of God's providence!

And there has come in response to these significant signs of the times a rising tide of interest throughout Christendom in behalf of the heathen. There is a quickening missionary spirit, and a slowly developing missionary conscience in the church, and already the laws of life and of death are at work—and that church or individual who is not missionary in spirit is already dead or dying! But the spirit of missions is ripe everywhere in all denominations and among all classes.

At first the church waked up, and then the women began to move about, and next the Sunday-school began to stir around, and then the students volunteer movement began to run, and now the Epworth League is getting ready to fly! And this glorious movement will never go backward, for it is God inspired, and this tide will never recede, but under God it will sweep on until every creature of every clime shall have heard that Jesus Christ is come in the flesh to the glory of God the Father! But just here we are confronted with a grave difficulty—from both hemispheres, and from every zone there can be marshalled a mighty host of bright eyed boys and girls whose consecrated voices ring out clear and strong, "here am I, Lord, send me! send me!" But we are standing still, and we can not go forward—many of these spirit-filled boys and girls need educating, need training for this glorious work, need equipping, need supporting, and our imperative need is money—the Lord's money! And when this money question is understood and settled by the church, the evangelization of the world will be comparatively easy.

There are those who try to settle this question by the old tithe law, and generally those who write or speak upon the subject entertain a surface and imperfect apprehension of the Scriptural teaching at this point. The general notion is that God required the Jew to pay one tenth. That is clearly a mistaken idea as will appear by a close examination of the Scriptures. The facts of the tithe system are these: The law required the Jew to pay one-tenth to the Levite, and if he paid it at once and in kind, all right, but if not one-fifth was added to his tenth.

The Levite was required to pay one-tenth of his tenth to the support of the High Priest. See Lev. 27:30-33; Num. 18.

But in addition to the tenth for the support of the Priesthood, the law required the Jew to pay another tenth for the support of the yearly religious festivals. See Deut. 14:22-27.

Then every third year the Jew was required to bring in the tenth of all his produce and share it with the Levite, the poor and the stranger. See Deut. 14:28, 29; Deut. 26.

And besides these two-tenths and one-tenth of one-third, provisions were made for gifts in freewill offering, etc. And so besides the freewill offering the Jew was required by the law to give seven thirtieths of his produce to God, or to the Priesthood and the cause of charity.

It is also clear that Christ satisfied and endorsed the tithe law especially for the Jew—He did so when he reproved the Pharisees for

their neglect of the weightier matters of the law: "Woe unto you Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." See Matt. 23:23; Luke 11:42.

Now if Christ reaffirmed this law for Christians as well as Jews, he requires seven thirtieths of all our gross income to the objects of Christian benevolence, and this too, in addition to all the freewill offerings for which the special favors and mercy of God give ten thousand occasions. If he did not reaffirm this law for Christians, then more rather than less is required.

The Apostolic principle laid down by Paul in I Cor. 16:2, is, "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him." And should we conclude that we are under grace and not under the law, and that we are now under principle rather than under rule, still we must remember that we can not afford to do less than the Jew did under the old tithe law who was not charged with the evangelization of the heathen world as we are.

The gross outcome of American productive industry per annum is about \$10,000,000,000. By a low estimate at least half of this amount comes into the control of the evangelical Christian churches of this country. One-tenth of \$5,000,000,000 would be \$500,000,000, and two-tenths would be \$1,000,000,000, and one-third of a tenth more which is \$166,000,000, and the whole would make \$1,166,000,000, the amount the church would have paid under the old tithe law.

Take another and a more conservative view of the matter. There are in the United States a membership of the Evangelical Protestant Churches of 14,000,000—that is approximately one fifth of the population of this country, and it is a very moderate estimate to say that they control one fifth of the wealth of this nation. That gives them a gross income of \$2,000,000,000—one-tenth of this is \$200,000,000—two tenths would be \$400,000,000, and two and a third-tenths would be \$466,000,000! That is what God would require of us yearly if we were Jews living under the Mosaic economy and tithing our income—besides the freewill offerings!

In the light of these figures and our resources let us ask the question. Is the church able to send the gospel to the perishing millions of benighted heathen now? Again let me ask, Is the church of Christ not now perishing in wealth, and luxury, and corruption because she is not obeying her Lord in preaching the gospel to every creature?

It is estimated from the annual gross outcome of American productive industry that there is a sufficient volume of currency to furnish every man, woman and child fifty five cents per day. With this statement let us figure on our Southern Methodist constituency. We have, in round numbers, a million and a half of members—multiply this by fifty-five cents and you have our daily income of \$825,000! One-tenth of this would be \$82,500, and twice this would be \$1,650,000, and add one-third to this and you have \$1,920,000—the amount the old Jewish tithe law required! And this amount multiplied by 365 and you have the amazing sum of \$702,600,000 the annual amount which the M. E. Church, South, should pay to the cause of Christian benevolence if she paid as much as the old Jew was required to pay.

When we compare the Christian church even with the old Jewish, in the light of tithes

and offerings we seem to be playing at missions and at everything else that calls for Christian liberality!

The church is confronted by a lost world, and the greatest trouble in the way is the wealth of the church, and that wealth God is calling for, and we are responding with everything else but that! May I raise the question in this Conference, What are we going to do about it? We are looking to the Epworth League to help solve this problem. But speculating and theorizing and resolving will not bring about the solution. Let me suggest that we have gone a long way toward the solution when we have given ourselves fully to Christ, and when we truly recognize His ownership in us! If we are really His, then not one-tenth of ours belong to Him, but tenths, and we should put ourselves and all that we have at His disposal and only crave to be used in the promotion of His kingdom! When John Wesley's income was thirty pounds a year he lived on twenty-eight pounds and gave away two pounds. When his living was 60, 120, 240 pounds a year he still lived on twenty-eight pounds and gave away the rest! He made no boast of what he gave away, but while he lived he challenged the world to watch his relations to the money question, and declared if he were worth over ten pounds when he died they might brand him a thief and a hypocrite! He could have made money—he could have accumulated a fortune, but like old Agassiz, he had no time to make money, and so when he died he was found to be worth less than ten pounds!

Less than ten years ago, when the first President of the Board of Trust of Vanderbilt University lay dying on the beautiful campus of that great institution, he said, "I die poor!" This dying statement of that truly great man was a surprise to many, but those who knew him best knew why it was so. Like the illustrious founder of Methodism he had learned the luxury of giving, and like a greater than Wesley he had learned that it is more blessed to give than to receive!

Sarah Hosmer, of Lowell, Mass., a very poor woman, out of her hard earned and scanty living supported five divinity students in the Nestorian Seminary. When more than sixty years old she longed to furnish Nestoria with one more preacher of Christ, and living in an attic she took in sewing until she accomplished her cherished purpose.

Christ, while Judas Iscariot and others murmured, commended the woman who broke the alabaster box of precious ointment on His head, and said what she had done was a beautiful work. And so what Sarah Hosmer did for Christ in educating the six Nestorian missionaries, was a beautiful work and she will not lose her reward. And what so poor a woman did, almost any other woman can do! Jesus made self denial a condition of discipleship—"If any man will come after me let him deny himself and take up his cross and follow me."

I have read of a wealthy preacher who fancied a beautiful pin while abroad and in Paris. He paid \$800 for the object of his fancy! Such extravagance does not tally with the text quoted above.

I have seen the statement that from the whole sun contributed to the cause of the heathen there had been a convert for every two dollars contributed. If that be so the minister who paid \$800 for a pin wore in his shirt bosom the price of 400 souls! In the *Missionary Herald* of September 1885 there is a touching incident told of a poor heathen family illustrating this principle of self denial. In a certain place, and generation by

generation, the owner and relatives of a certain house prospered greatly. Year by year, those persons, on the second day of the New Year, assembled and worshipped the god Kannim Daimiyo-jin-sau. The meaning of the name in English is "the great, bright god of self-restraint." After engaging in worship, the head of the house opened the Kannim-bako (self restraint-box), and distributed to the needy money enough to live in comfort for a long time. The money in the box was the annual accumulation of his offerings to his god. Outsiders learning of the prosperity, worship, and large giving to the needy which characterized this family, were astonished, and presented themselves to inquire into the matter.

The master of the house in reply, gave the following account of the practice of his household: "From ancient times, my family has believed in and worshipped the great, bright god of self restraint. We have also made a box, and called it the self-restraint box, for the reception of the first fruits and other percentages, all of which are offered to our God. As to percentages, this is our mode of proceeding: If, I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the self restraint box; or if I would give a five dollar feast to my friend, I exercise self restraint and economy and give it for four, dropping the remaining dollar into the box; or if I determine to build a house that shall cost one hundred dollars, I exercise self restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to Kannim-Daimiyo jin sau. In proportion to my annual outlays, the sum is large or small. This year my outlays have been large, hence by the practice of the virtues named, the amount in the self restraint box is great. Yet, notwithstanding this, we are living in comfort, peace, and happiness."

May we Epworth Leaguers not learn a lesson from this beautiful heathen story and practice?

Sometime ago a New York daily paper made this report: "A gentleman died at his residence in one of our uptown fashionable streets, leaving eleven million dollars. He was a member of the Presbyterian Church in excellent standing, a good husband and father, and a thrifty citizen. On his death bed he suffered with great agony of mind and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. 'Oh!' he exclaimed, 'if I could only live my years over again! Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a life time. It is a life devoted to money getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter!'"

It was the Master who said "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

ENTIRE CONSECRATION.

REV. O. J. MOORE.

Consecration is "the act or ceremony of separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God." So says Webster, and his definition will suit the present purpose. Consecration varies in degree and kind. There is a measure of con-

secration in conversion, just as in regeneration sanctification is begun. Then, one may be wholly consecrated to a work rather than to God. One is set apart to the work of the ministry and feels that it is his life work, and "woe is me if I preach not the Gospel." Another is consecrated to the service of a foreign missionary. Very recently the writer heard a returned foreign missionary tell how that, after a desperate struggle, she had surrendered herself to God for medical service in a foreign mission field. After two years of hard and faithful service in China, she lost her health, was disqualified for service and was compelled to return to her native land. Then the enemy said to her, "what do you think now of your call to mission work—was it not all a delusion?" But Jesus said to her, "I do not call you to a work, but to myself. Surrender yourself wholly to me and I will take care of the work." That revelation was worth a trip to China. The consecration which precedes the work of entire sanctification is an entire consecration, not to a work, but to God. The so-called "consecration for service," which is so frequently emphasized just before protracted meetings and in conventions of various sorts, is a delusion. There can be no real preparation for service without a cleansing from sin, and preceding this cleansing from sin there must be an entire consecration of all one's being and powers and time and possibilities and opportunities to God. Away with any sort of counterfeit consecration for service that does not have for its object a clean heart. In commenting upon 1 John 1:7, Bishop Westcott, who is far from being a holiness evangelist, says: "The idea of cleansing is specially connected with the fitting preparation for divine service and divine fellowship. Ritual cleanliness was the condition for the participation in the privileges of approach to God under the old covenant. So the blood of Christ cleanses the conscience for service to Him who is a living God (Heb. 9:13-22). He gave Himself for us to cleanse for Himself a peculiar people (Tit. 2:4)." It is evident that the only consecration that will avail for service is a consecration to God for a clean heart. Concerning this consecration I would remind my fellow readers of some of its characteristics, that there may be no room for doubt when the act is consummated:

1. It is a thoughtful, deliberate and determined act. It may be accompanied by deep emotion or it may not. Consecration is by no means in proportion to the emotional demonstration. Do not let the devil cheat you out of the blessing by tempting you that you have no feeling. The writer never performed a more thoughtful, deliberate and determined act than when he made his consecration for the blessing of entire sanctification. It was with a desperate determination by God's grace, to be saved from all sin and to live without sin at all cost.

2. It must be for *all time*. It is not a promise to be wholly the Lord's on Sundays, or during all the evangelistic services, or during camp-meeting season. It is a consecration to God for all time and all times. Many a person is kept in the wilderness by everlastingly re-consecrating himself. Re-consecration is another convention imitation of genuine consecration. A renewal of your consecration in which you become freshly conscious of the fact that you are entirely the Lord's, is entirely proper, but do not re-consecrate unless you have deliberately taken back what you consecrated to God when you received the blessing of a clean heart. If the devil can persuade you

that you are only wholly the Lord's a part of the time, and keep you forever re consecrating yourself, he has gained a great point. If you are forever at the altar of re-consecration, the inference is that your consecration was never complete, or that you have not truly understood its nature.

3. It is for all circumstances. Certainly if it is for all time it is for all circumstances. It means to be wholly set apart for the divine fellowship and the divine service in the home, the shop, the social circle, in politics, in the church life and everywhere.

4. It must be complete, an entire surrender of all that one has, is, and hopes to be, of all that one knows and don't know, and a willingness that God may in all things have His way. It took the writer a long time to find out what it meant to consecrate to God his wife and children, bishops and presiding elders, and everybody with whom he might have business or social dealings. In regard to your children and wife, if you are the head of a family, it means that you are to forever keep in the path of duty and trust God for their support. If the husband or wife, or children, or dearest friends do not harmonize with your views, you are to keep saved, if it is at the expense of everlasting silence, and let God bring about the harmony, or manage the discordant elements. Entire consecration is two-fold. It is a complete surrender of one's self to God and the enthronement of Jesus in one's heart, home, business, social life, church life, political life, to reign without a rival all the days of one's life. Such a consecration is in itself an act of faith, and when it is complete the exercise of that faith which opens the door for the Comforter, will be easier than opening the door of your house to admit the dearest friend. The Comforter will come in to abide with you forever.

GREELEY, COLO.

WHAT SHALL BE DONE?

A LAYMAN'S VIEW.

The law enacted at Baltimore extending the jurisdiction of the pastor beyond his church, so as to cover the bounds of his work, whatever that may be in fact or by assumption in any and every particular case, is unwise, and its execution can bring nothing but strife and evil. I wish that I had a reasonable hope that the second sober thought of the church would see its dangers and with one mind allow it to become inoperative and dead. A bad law is really bad, but its enforcement is infinitely worse. It is hurtful to execute any law, where there is necessity for its repeal. It is better that it remain only as a menace until its formal repeal by the body that made it, than it should be made the instrument of merciless and untold oppression.

The old law is right, and is sufficient to protect all our pastors in all their ministerial duties. I would not invade my neighbor's pulpit against his will, even if there were no law against it. Expediency says no, and is a good moral reason for its enactment.

The new law is un-American, and has no rightful place in Methodism, especially in free America. It was born of intolerance, and but for the civil law it would lead to the inquisition and guillotine. "He that hateth his brother is a murderer." Hatred alone can not imprison, torture nor kill, but with the bridle off it invites to actions that do all this and more. This law conflicts with the civil law of the land, by refusing to freemen the constitutional right to worship God according to conscience. Its very spirit was in the persecutors of John Bunyan and caused him to languish twelve years in Bed-

ford jail, because he dared to preach in certain places after he had been told not to do so, and in the dark ages of Christendom it brought martyrdom to millions of God's dear saints.

Even now many will be found who will gladly execute it regardless of the consequences. If men have been found, who, without law, and against law, except by the most flagrant, wrongful and hurtful construction, have expelled some of our ministers from both the ministry and church membership, what will they not now do with this law behind them? It is dangerous to have a law that vests in one man the right to conclude another a heretic, and to become the sole prosecutor, jury, judge, and executioner in the case, all through the mere edict of his own mouth.

The law does not take into consideration the ability, character or efficiency of the offending (?) party. He may be pious, eloquent, fervent, and a great success as a soul winner, but these go for naught. If the neighboring preacher don't like the man, or the doctrine preached, he can say hush, and hush he must else forfeit his place in the ministry and the church as a penalty for his refusal. "The letter killeth." The only question will be, has the accused conducted public worship against the edict, and if so, the judgment must be guilty. The idea of clothing any man with such power shows great spiritual degeneracy, and that law and force, and not gospel, are to dominate the church in the future.

It is evident that the law was enacted against the "holiness movement" in the church. It is hardly creditable to character or intelligence to contend otherwise. But for this it would never have been passed. Let everybody be honest, and meet the issue squarely, and say just what he believes, and do away with evasions and duplicity.

The question remains, "What shall be done?" Well, we know what Peter and John did under like circumstances. They were forbidden to speak and teach in the name of Jesus in certain bounds, but they said it was "right to obey God rather than man," and went ahead even at the cost of painful imprisonment and peril to their lives. My advice to all is, do not purposely violate the law, so as to bring on strife and persecution, but be so dead to it as to make all engagements in the fear of God without reference to its existence, and if the brimstone fellows attempt its enforcement, let them do their worst if need be. They have no power to hurt soul nor body, and if expulsion from the church or ministry shall come, then rejoice that you have been found worthy to suffer such tribulations. It is God that has power to kill, and cast both soul and body into hell, and where he leads his children must follow. Be bold. Don't run before fired on. He comes out badly whipped indeed that loses courage before the battle is on. After all, better counsels may prevail, and there may be none to invoke the aid of such iniquitous legislation. Many pastors will not entertain such charges if made, but will righteously turn a deaf ear to such persecutions, until men will become ashamed to exercise such petty tyranny.

LEXINGTON, KY. June 28th.

THE NEW LAW—A PASTOR'S VIEW.

REV. J. W. HARRIS

"And we know that all things work together for good to them that love God,"—have faith in God. I thank Him for the new

law passed by our late General Conference, which gives to the preacher in charge the control of all public religious services held in the bounds of his charge. In another four years the opposers of the Methodist doctrine of entire sanctification could not have passed it. The advocates of that doctrine would not have passed it—but God needed it for the future, and surely the wrath of man shall praise Him! The spread of the Wesleyan doctrine of entire sanctification can not now be materially checked by this law. Let the evangelists "on with the revival!" Let us traveling preachers who know and love the doctrines of our church, and dare maintain our rights, help and protect them all we can. Now that the leaven of holiness has spread so far, who does not see that this law is a two edged sword, which, in the hands of Methodists, can be used with mighty power against the heretical preaching of those who inveigh against our doctrine by slurring at holiness. What good will it do such men to come our way, so long as they maintain their present attitude towards entire sanctification? Would not the highest of them be invited to hear some local preacher, who was sound in doctrine, preach? Even the editor of our general organ at Nashville will not be called upon to over-exert himself to protect hundreds of us traveling preachers against roving evangelists. He may find that under this law they are amazingly well able to protect themselves against heretical editors, as well as evangelists.

PETERSBURG, KY., June 16, 1898.

ARCADIA, LA.—We are making a short tour of some Louisiana towns. Monroe, the Parlor City, gave us a splendid hearing. Mr. R. O. Alexander and wife made such perfect arrangements for the meeting that success was assured from the first. God gave us near one hundred souls, and won hundreds to the faith in the beautiful doctrine of heart purity. We are now in Arcadia—the meeting is being held in the court house. Bro G. S. Boyd is one of the rarest souls we have ever met. We are suffering from the extreme heat, but the Lord is blessing our work. We go to Minden Friday, where we held a glorious meeting last year, and where the sanctified ones were so good to us as to give us a cheer that has lasted up to now. We will use the M. E. Church, South, there. Then we go to Cushatta, where there has been a dearth of holiness evangelists, but where we meet with one of the most precious sanctified pastors in Southern Methodism, Brother Patterson.

Our mission work in Birmingham is doing finely in our absence, presided over by those fire baptized workers. Misses Maggie De Bardeleben and Nettie Brown. The people are good to them, and they are delighted with their mission home. We are contemplating a busy summer; the field is inviting. My brother goes to Battle Creek, Michigan, with my daughters, one of whom is in special need of that health resort. We would like the prayers of our people that I may be able to work straight through this trying summer's heat.

MARY MCGEE HALL.

REV. H. C. MORRISON'S SLATE.

Beulah near St. John, Canada, July 3-13.
Douglas, Mass., July 15-25.
Hedding Camp-ground New Hampshire, July 25-28.
Portsmouth, R. I., July 29-August 8
Vincent Springs, near Dyer, Tenn., August 10-21.
Uba Springs, Tenn., August 23-September 1.
Terrell, Texas, September 3-13.
Bates, Texas, September 15-25.
If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

Camp-Meeting Calendar.

Mountain Lake, Md.—July 2nd to 11th, Rev. John Thompson.

Abilene, Texas.—July 4th to 14, Rev. A. C. Bane.
Denton, Texas.—July 7th to 17th, Revs. E. S. Dunham, H. G. Seudday, L. L. Pickett, and others.
Richwood, Ark.—July 7th Rev. J. J. Smith, Rev. R. H. Higgins and wife.

Corning, Ark.—July 7th to 17th, Rev. J. J. Smith.
Bellevue, Texas.—G. L. Hickey, July 8th to 18th, Rev. R. L. Averill.

Poetry, Texas.—July 14 to 24; Revs. A. C. Bane and E. F. Walker.

Coffeetown, Texas.—July 15th to 24th, Revs. W. T. Currie, J. Woodson, J. M. Black, J. A. Richey, Pres.

Lake Arthur, La.—July 20 to 31, H. B. Cockrill.
Williams' Springs, six miles South of Ripley, Tenn.—July 21st to 31st, Rev. J. J. Smith.

Robinson, Texas July 22-August 1 J H Appell and others.

Carvosso Camp, Guthrie, Ky., begins July 22 Rev B Carradine, leader.

Penn. Grove, Mt. Olivet Ky.—Rev. L. G. Wallace Chairman. July 23rd. Rev. B. Carradine.

Georgetown, Texas.—July 23rd, Rev. H. G. Seudday.

Scottsville, Texas.—July 26th to August 5th. A. C. Bane.

Central Holiness Camp Meeting, Wilmore, Ky., will be held July 26-August 4, 1898. Rev. Joseph Jamison leader.

Brooklin, Texas (4½ miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.

Wakefield, Va.—August 2, ten days. Benson Jones, committeeman.

Hampton, Ky.—August 4th to 14th, Rev. J. J. Smith.

Gordon, Texas.—August 5 to 15, J. M. Wilson.

Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A. C. Bane and E. F. Walker.

Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth, H. B. Cockrill.

Wichita, Kan.—August 6th to 16th, Dr. B. Carradine.

Waco, Texas August 9-19 J H Appell, President Naylor, Mo.—August 11th to 22nd, Rev. Joseph Jamison.

Hughes Springs, Texas.—August 17th to 26th, A. C. Bane.

Dyer, Tenn.—W. B. Ball, Secretary, August 18, Rev. H. C. Morrison.

Hurricane, Ky.—August 18th to 28th, Rev. J. J. Smith.

Dublin, Tenn.—Ina Lee Hughes, Secretary, August 20th to September 4th.

Longtown, Miss.—August 24th to September 5th, Rev. L. L. Pickett, Joseph Jamison, P. A. Miller, President.

Bonnie, Ill.—August 24th to September 4th, Rev. J. J. Smith.

Bonnie, Ill., on C. & E. I. railroad, seven miles south of Mt. Vernon.—August 24th to Sept. 5th; Revs. A. A. Niles, J. J. Smith and W. J. Harney, helpers.

Holly Springs, Miss.—August 25, ten days, Rev. J. W. Poston, Pres.

Northwest Mississippi Holiness Association, at Mt. Carmel, eight miles west of Coffeetown, August 24th, continuing ten days. Rev. L. C. and Mrs. Mary McGee Hall. F. P. Bibby, President.

Waldron, Ark.—September 1 to 10, H. B. Cockrill
Oakland City, Ind.—September 4th to 13th, Carradine and Ruth. Dr. Geo. Strickland, secretary.

WOODVILLE, MISS.—I write this note from the field. Since May 26th the undersigned has been with W. W. Moon, of Percy Creek charge, Mississippi Conference. We began at Fort Adams on the Mississippi river, and remained eleven days. We had the presence of the Holy Spirit, and some found pardon. June 8th we removed our tent to Percy Creek. Two or three were sanctified and others converted. Many signified their purpose to lead a new life. The white population here is very sparse. It was said in Fort Adams that in a radius of sixty miles there were not more than two hundred. Colored people much interested, and we had fruit amongst them. I can not now write at length. A great work is begun. Bro. Moon is a sanctified pastor, and prudent but definite. I return to New Orleans, La., to hold a tent meeting. I ask prayer for this meeting, and for the evangelization of this wicked city. I am ready to assist pastors or holiness

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THE HIGHWAY OF HOLINESS.

REV. A. W. ORWIG.

Bless the Lord, I am still on the King's highway of holiness! Am glad to meet as many on this glorious highway as I do—wish there were many more. Oh, it's so good to be here! I find such precious, congenial company, am so delightfully entertained, hear such music, see such lovely sights, wonderfully enjoy the climate, and have such sweet fellowship with the King Himself!

During the winter I received many letters from loved ones in California, telling me of the delightful climate, the beautiful flowers, the luscious fruit, the scenes of beauty, etc. But none of these things can compare with the climate, the products, and the enjoyments of Beulah Land, through which this glorious "highway" runs to heaven. And of those who walk thereon the poet truly says:

"Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!"

Dear reader, are you on the highway of holiness? Certainly not all mere professors of religion are. Certainly such professors are not, who neglect daily communication with the King, do not love the precious Word, but go to dances, theaters, play cards, etc. Surely such are not on this glorious

"highway" who sneer at holiness and holiness people; who say they "do not take any stock" in those professing holiness, nor in holiness meetings. Do they mean that they "take stock" in unholiness? What are such people going to do when they get (?) to heaven, where everything is holy—the place, the inhabitants, the enjoyments, the employments, and the King, Himself, dazzles in holiness?

Some time ago a lady friend of mine asked another lady, a professor of religion, to go with her to a holiness meeting. Her answer was: "You know, I don't believe in holiness." A professed Christian not believing in holiness! Astonishing! It would seem that some do not, to see them dress and talk and act as they do. Their general unspiritual demeanor betrays their great lack of holiness, and their love for many sinful things. Have such people no regard for the divine declaration that "God hath not called us unto uncleanness, but unto holiness"? Have they no respect for or interest in God's command: "Be ye holy"? And should they not tremble at the awful words, that "without holiness no man shall see the Lord"? And are they going to continue in unholiness? Surely, then, they will wake up in hell, with the vilest sinner; for "nothing that defileth shall enter into" the holy city on high.

Oh, let everybody get on the King's highway of holiness! See, the King Himself beckons to all to do so. Are you professing to walk with God and at the same time walking arm in arm with the world? At once change your course, or you may soon hear the King say: "Depart from me."

CLEVELAND, O.

O SPIRIT OF GRACE.

BY L. L. PICKETT.

O Spirit of Grace abide within,
Thou source of victory over sin;
Give life and strength, give peace and power,
Endue with Pentecostal dower.

O Spirit of Life give purest thought;
All Satan's counsels bring to naught;
Do Thou control our inmost life,
And banish every doubt and strife.

O Spirit of warmth from Thee we draw
The Living Fire, cold hearts to thaw;
O may our souls refined be,
That men in us Thyself may see.

O Spirit of Power we need Thee now,
Low at Thy feet in faith we bow;
Baptize each waiting, trusting soul,
Of every life take full control.

LOGAN FEMALE COLLEGE.

There is no disguising the fact that the day of the private or individual college for girls is soon to be a thing of the past in this country. The questions that now confront us are, "Which shall educate our daughters, the church or the State?" "Shall their education be Christian or merely secular?" Someone has said that State or secular education, as against Christian education, is bad enough for boys, but for our girls it is deplorable. We have it on good authority that at the recent commencement of a State Woman's College every stab at the church and ministry was cheered by the young women. What a prospect for the future of our country!

It has been suggested that the higher Christian education of women in the South is to be accomplished by opening the doors of our colleges and universities to the sexes alike. Co-education may be well enough under some circumstances, but that it is a failure in the achievement of the highest and best results is demonstrated by the existence and phenomenal success of such schools as Vassar, Wellesley, Bryn Mawr and other great schools for women, founded and maintained on the very soil where the co-educational idea was born.

No, what we need in the South is good, solid, well equipped Christian Colleges for girls and young women, with liberal endowment—schools that will send our daughters forth from their halls, educated in head, heart and hand, to be womanly Christian women.

Barring the endowment, and we say that with sorrow, we have just such a school in Logan Female College at Russellville, Ky., presided over by Prof. A. G. Murphy, with an able corps of teachers—a school worthy of the confidence of every Methodist in the bounds of the Louisville Conference, and of every parent and guardian in our fair southland. We speak especially of the Methodists of the Louisville Conference because the school belongs to them.

This school has just closed a very successful year. The visiting committee had ample opportunity to investigate the methods employed and the work done, and we do not hesitate in saying, that in our judgment, Logan College is the equal of any girl's school in the South. The curriculum is liberal and the teachers thoroughly efficient. The pupils from Logan College are admitted to the New England Conservatory of Music on terms specially complimentary to our school, and already some of our pupils have won golden opinions in that great school of music. We might justly speak of other departments but lack of space forbids.

The exercises of commencement week were full of interest and largely attended by the friends and patrons. The annual sermon was

preached by Rev. George H. Means, of Frankfort, Ky., and was a strong deliverance. Rev. M. B. Chapman, D.D., of Louisville, delivered the address to the graduating class, and it is enough to say, that Dr. Chapman was at his best.

JOS. S. CHANDLER,
S. H. LOVELACE,
S. G. SHELLEY. } Com.

CHAMBLISSBURG, VA.—I have not written you for some time. Holiness is advancing on my charge. Men and women are beginning to see the glorious light. Some are in the experience of entire sanctification; others are friendly to the doctrine. Some few fight. I notice these generally are not living consistent lives. When I came here in November, the local minister was opposed to the doctrine of a subsequent work. He now believes in it. He takes THE HERALD. I think it must have led him into the light. There are some old fellows in the church who have been in it for years, who are yet carnal. Meat makes them very sick. They want me to feed them milk, but I know without meat they will finally starve, and I am giving it to them occasionally. I can see their heads fall when I am feeding them. Praise the Lord!

What is the matter with the Agents of our Publishing House? Can it be true that our Church has obtained money from the National Government through false statements made by our Agents? I trust Barbee and Smith may be able to clear up the rumor satisfactorily. What a disgrace on our Church! We would be better off without a dollar of the money. I am sorry we received it, if it came by misrepresentation. The dailies are full of the scandal. Cannot Barbee and Smith come forward and prove their innocence?

I am sorry the late General Conference had so little to do as to pass the new law giving pastors charge of the churches and vacant lots belonging to all denominations within the bounds of their charges. If these men who advocated the new law were subject to the laws which already exist, there would be some reason for this law. They bind burdens on men's shoulders which they will not touch with a finger. The new law is not sustained by the Word of God. Our General Rules can be proved by the Word of God. These poor preachers (many of them) who want to break down the holiness movement, and who contend the strongest for loyalty to the Church, go around with gold watches and chains, gold-headed canes and umbrellas, and to crown all, smoke cigars and chew tobacco. The General Rules and the Word of God both forbid wearing of gold, and I believe the rule on "needless self-indulgence" forbids the use of tobacco. Of what do many of these brethren deny themselves? Surely those of us who are pastors have great power under the new law. If Dr. Hoss were to come into my country circuit, and my people, or even the Baptists or Presbyterians, wanted him to preach, I could forbid him, just because I do not believe he preaches sound Methodist doctrine, and could have him excommunicated. What nonsense! Surely sensible men are guilty of foolish acts, both in church and state. A poor little country pastor will soon have more power than the Pope of Rome. The new law will have about as much effect against the evangelist and the holiness movement as shooting cooked beans against the Spanish gun boats would have against the Spaniards. When the holiness movement and evangelists are killed, the dude preachers with silk hats, gold jewelry and cigars and tobacco, will be lying around with about all the life knocked out of them. May God bless and save them all! The old time Methodist

doctrine of entire sanctification will never die. Hallelujah!

I am glad that the election of Bishops turned out as it did. God heard my prayers that certain anti holiness men might not be elected. Surely all things will work together for our good. God has promised never to leave nor forsake us. Glory to His name! Yours all for Jesus,

REV. J. W. HECKMAN.

SHERMAN, ILL.—It has been some time since I wrote you. I have been busy all the time. We helped Rev. E. E. Pate, at Slaughtersville, several days. Had a time of refreshing from the Lord. Several saved. We are here with Rev. L. J. Millikin (a Kentuckian) having some success and some saved at the altar. We will go to Glenarm, Ill., to help him at his other appointment. This is a fine country, level, rich and wealthy. Clever people. Our membership here is small. They are religious also. SMITH AND PRATHER.

FORT WORTH, TEX.—Bro. E. A. Vail, the sanctified ex saloon-keeper, and the writer, have begun a protracted meeting in the Swedish M. E. Church of this city. We desire the prayers of all your readers. The meeting last night was very encouraging. The mighty power of the Holy Spirit was felt and the altar was filled with Christians and seekers. Pastor Severin is an active worker and he has many earnest members. By request I preached for Bro. Murrell at the holiness mission in the morning. We work every evening with Bro. Byron, who has pitched his tent here. On with the revival at Fort Worth.

O. L. LEONARD.

The Right Standard.

Holiness is the standard that God has set up for His people to attain unto. He says: "Be ye holy for I am holy." As he made Adam in his own image, so he wants Christians to be like Him. If Christianity does not make us different from the world, it is because we do not let it. If we let Christ have the right of way in our hearts the change will be manifest. Some people are always talking about the impossibility of being holy, just as the spies talked about the impossibility of conquering the Canaanites. As they were hampered by a spirit of fear, so professing Christians are hindered by doubt and prejudice.

God never requires impossibilities, his grace is sufficient for all, under all circumstances. As His presence and promise was a guarantee if success to the Israelites in gaining Canaan, so He will help all to attain unto Holiness. As a candidate for the army must measure up to a certain height before he can be accepted, and enlisted as a soldier, so all soldiers of the cross must measure up to the holiness line in order to please God. We must have holy desires and ambitions in our heart, and then they will work out in the life.

JAMES STOLBERT.

KANSAS CITY, MO.

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CAN I RISE?

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SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JULY 10, 1898.

Elijah the Prophet.

I. Kings 17:1-6.

REV. W. B. GODBEY.

A half century has rolled away since the departure of Jeroboam in the direction of idolatry. The generation accustomed to worship God in the temple of King Solomon at Jerusalem has passed away, and another has grown up who know not Jehovah. Ahab, the royal successor of Omri, flagrantly insulted God by taking Jezebel, the daughter of Ethbaal, King of the Zidonians, in matrimony, to be queen over Israel. This idolatrous queen at once assumed the leadership, subordinating her imbecile husband to all the caprices of her idolatrous whims, consequently King Ahab plunges headlong into open idolatry, rearing up the temple and altar of Baal in Samaria, and provoking the Lord God of Israel by sinning more heinously than any of his predecessors.

1. Here Elijah the prophet first appears on the prophetic drama. He is called the Tishbite, which is evidently a familiar cognomen. He was a native of Gilead east of the Jordan. Suddenly as if he had risen from the dead, he appears on the historic drama, evincing clearly a long and intimate acquaintance with the God of Israel, accompanied by a baptism of the Holy Ghost and fire adumbrating a genuine Pentecostal type, though 900 years in anticipation. While Ahab is reveling in the debaucheries of idolatry and playing the clown to the caprices of wicked Jezebel, ransacking the country, hunting out and killing all the prophets of the Lord, suddenly in the crowded plaza of Jezreel, a tall form resembling a ghost with a shaggy mantle on his shoulders, flowing beard, raven locks and fire flashing from his eyes, leaps up suddenly as a spectre from the eternal world, and roars out vociferously, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The proclamation rings and reverberates lugubriously as the trump of eternal doom, striking panic to the multitude and appalling the idolatrous king and his voluptuous court. Panic-stricken as if the arch-angel of doom had sounded the clarion of eternal destiny, they reel to and fro in bewilderment till a moment has intervened. Now the guilty king vociferates: "Take him at once and let him not escape."

2-5. Now the infuriated king stirs the multitude to seize that evil prophet and put him to death. Appalled and panic-stricken the multitude stand like statues. Now everywhere they begin to stir and run hither and thither, searching every street and lane and nook and corner. But alas! he has eluded their vision; covered by the hand of Jehovah, has passed unseen from their midst and is gone far away into the wilderness of Judea, and hidden himself in a deep, dark cavern hard by the brook Cherith, gliding on amid the craggy mountains, toppling cliffs and overhanging precipices, where mortal man has never trodden and the ravens unmolested build their eirie. There sequestered, with no music but the rippling brook, the ravens cry, the scream of the jackal, the roar of the lion and the thunder of the hurricane, he abides alone three long years; meanwhile, pursuant to his prophecy, neither rain nor dew falls upon the land, till gaunt famine

stalks abroad like an avenging spectre, claiming man and beast for his hapless prey.

6. During these years God sends the ravens morning and evening to carry bread and meat to feed his prophet, while he drinks of the limpid rill flowing at his feet. When I traveled in that country in 1895, I visited this notable place in the wilderness of Judea. It is now overbuilt with a beautiful Greek monastery, fitted into the niches of the native cliffs, and entered from above by a long descending and curiously winding stone stairway, and occupied constantly by ten to twenty Greek monks, praying night and day after the similitude of God's prophet twenty-eight hundred years ago. The brook Cherith is still flowing limpid and bright, the only water I saw in the wilderness of Judea, which I traveled through over two distinct routes.

DENVER, COLO.—We came to this city last week, and are engaged in a meeting with Dr. Godbey, under the management of Rev. and Mrs. Kent White, who are in charge of the "Pentecostal Mission" work here. The meeting is starting well. A number have been blessed already, and the interest is increasing. There are many open doors for truly consecrated and wholly sanctified preachers, both men and women. But the work is of such a nature that no other kind of a worker could enjoy it or accomplish any satisfactory results. But, thank God, He is raising up men and women who seek souls rather than easy places, who "go out into the highways and hedges, and compel them to come in." This mission movement in Denver is the highway call of God after many who were "not worthy" have rejected the Gospel as presented in the churches. I was glad to see the notice in your columns of the marriage of Rev. H. E. Rosebery and Miss Segesser, of Wilmore, Ky. I think this is a good combination. I had them both with me in a meeting last year, and they are good workers. Mrs. Rosebery handles the organ and sings well, and B. O. Rosebery is a good preacher. They propose to enter the field as evangelists, and they ought to be called into the holiness work, as they are both clear on that line. Correspondents will please address me here until further notice. I shall probably be here in the Lord's work until August, when I am to go to Texas on a camp-meeting tour. Showers have been coming down from the snow-capped Rocky Mountains almost every night of our stay in this city, a thing very unusual, I am told, for this climate; but they are not equal to the showers of grace that have smitten our tent, which is now pitched in West Denver. May God bless the HERALD, and carry the holiness movement to the ends of the earth. Amen! Yours and Christ's,

J. M. WILSON, Evangelist.

1226 W. 13th AVENUE.

MOUNT PLEASANT, IOWA.—Rains and roads have held us so our progress has not been as rapid as anticipated when we left your office. The season here is but little in advance of what it was there when we left in February. Have met many faithful ones, but alas! the majority will not let Jesus reign in and rule over their lives. The tremendous tide of corruption and criminality which is sweeping over the land, threatening the utter subversion of personal and public virtue, is palpable to every observer. Carnal man has called for factions, carried friction, stirred up strife, until, like Cain, he is ready to slay his brother. The one and only remedy is fellowship with the Lord Jesus Christ, the model man. The Church must rest and rely upon the Carpenter of Nazareth, the supreme Sa-

viour of society. Coming short of His life and labor of love, is to fail in all that benefits and blesses humanity. To know him in the abstract will not move the heart of man lost in sin. Heart helpfulness must enter into the fundamental conceptions of our life, if we would help humanity. The only hope for the human race solving all problems of creed, caste, color and character, is a pulpit born of, and baptized in the Holy Spirit. What this weary, wicked world wants, is not culture or creed, but the Christ who came, was crucified, did conquer and will come soon living out his own life in the cleansed hearts of his chosen ones. "Living epistles known and read of ALL men that they have been with Jesus and learned of him." That Isa 41:10 and 2 Cor. 9:8 unto all of his called out ones is the prayer of yours in victory,

A. S. ORNE.

MT. ZION CHURCH, BROWN CO., TEXAS.—By request of Rev. S. W. Lane, president of Colorado (Texas) district, M. P. Church and invitation of class leader and congregation of Mt. Zion church, we held a meeting continuing twelve days. Owing to rain, our congregations were small—it rained almost every day after June 1st to 12th—but glory be to God, the Holy Ghost came in convicting, converting and sanctifying power. We were reminded of what Paul said in I Cor. 1:30, and believed that God was able to do all He promised. Twenty-three souls opened their hearts and received either pardon or purity. There are some good people in this place. It was hard for me to leave them. I learned to love them what time I stayed. They intend to get me again—as soon as I am at leisure—to hold another meeting. Sanctification is there to stay. Glory to God for a full and free salvation. I praise God for the PENTECOSTAL HERALD. I would not begin to keep house without it. Pray for the Mt. Zion class, and if any of your readers pass through, stop and preach for them. They have a nice church and Bro. Roberts, their pastor, is a second blessing man full of the Holy Ghost. I am now at Burnet, Texas, with L. M. Curtner, preacher in charge of M. P. church. We intend to commence a meeting at Kingsland, Texas, next Friday (D.V.), and continue ten days. Opposition runs high. So many want to name their experience after Zacharias and not call his name John on account of the reproach. There are some who have gone unto Him (Heb. 13:13) for they realized the experience contained in Heb. 13:14. Praise God for the mark of the high calling of the resurrection perfection contained in Phil. 3:14 and as Paul said in his experience of sanctification in Phil. 3:15, as many of us as are sanctified, let us be thus minded: Let this mind be in you (Phil. 2:5), and if any man have not this mind, or disposition, read Rom. 8:9. The Bible is getting brighter and brighter all the time. As some young sanctified ones say, It is a new book. As some want to hear from me, and are scolding me for not writing to your paper, please publish. Yours saved and sanctified,

CLYDE, TEXAS.

G. H. AYERS.

VERNON, TENN.—Since my last writing I have been preaching down on Buffalo river among my friends. We had a glorious good time. I preached four sermons with good interest. Many sinners gave their hands for prayer. Many believers gave their hands that they wanted to be made perfect in love. Glory to God! Holiness is on gaining ground in this country, and THE HERALD in much favor with the people.

L. B. THURMOND.

THE PENTECOSTAL HERALD.

Entered at the Louisville, Kentucky, Postoffice as Second-class Mail Matter.

PUBLISHED WEEKLY.

1 Year, in Advance, - - - \$1.00
6 Months, in Advance, - - - .50

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Pentecostal Publishing Company,
LOUISVILLE, KENTUCKY.

EDITORIAL.

REV. H. C. MORRISON.

THE TWO LAWYERS.

CHAPTER XVI.

THE ANNUAL CONFERENCE.

Unfortunately, the Bishop who held the Annual Conference this fall, in which Central Church was located, arrived in the state several days before the meeting of the Conference, and stopped for those few days in the home of Dr. Gall. The doctor poured into the bishop's ear a flood of talk about the fanaticism and insubordination that had been brought into his district by the advent of the holiness movement. And while we do not believe the man really intended to misrepresent the facts, there was hardly a sentence of clean, winnowed truth in all of his statements.

Fanaticism, there had been none. And the only disturbance that had existed had been produced, not by preaching the Methodist doctrine of entire sanctification, but by opposition to this doctrine by Methodist preachers who themselves ought to have been preaching it.

The bishop heard Dr. Gall with great interest, and determined to administer a castigation to the holiness people at the Conference, which he believed would put a decided check upon its progress.

At the appointed day the Conference met. Preachers, lay delegates and visiting friends were on the ground in full force. Huton was present to represent his district, and Hicks had come along to enjoy the occasion.

A large group of preachers were gathered before the church doors, before the hour for the morning prayer-meeting, and there was much good fellowship among them. They loved one another, and had a most peculiar love and affection for their bishop. Whatever difference of opinion may have existed among them on points of doctrine, there was between them that strong bond of common interest and sympathy that binds Methodist preachers into one of the closest and most sacred unions that exist between men on this earth of ours.

The preachers were looking well and happy, and the opening hymn of the Conference was sung with great warmth and fervor. The tears coursed their way down the face of many battle-scarred soldiers of the cross, as from their hearts they thanked God that they were "yet alive, and saw each other's face."

The prayer was offered by an old veteran of loving heart, and was unctious.

When the bishop stood up to read the lesson there was in the whole Conference a spirit of love, union and prayer that made the soil peculiarly ready to receive any good seed the bishop might see fit to cast in. But alas! alas! The bishop stood up to read. He was

a man of striking appearance, well proportioned physically, with good head and clean, clear, strong face. I regret to say there was a strong odor of tobacco that enveloped him, that was painfully perceptible to all who sat to windward of the dignified figure.

The whole manner of the man was autocratic. Consciousness of authority sat upon his brow, hardened his lips and looked keenly out from his eyes. The lesson selected was the second chapter of 1st John. The bishop read and commented. The hearts of the brethren glowed under his words. There was a feeling of relief and hope among the preachers. With the exception of a small number of men, who were very bitter against the holiness movement, there was in the Conference a general desire that the subject of entire sanctification might be permitted to rest. It was a well-known fact among the preachers that the doctrine of the second work of grace was the doctrine of the Church. If some of the brethren believed it, and desired to preach it, no one had a right to say them nay, and the preachers generally had grown tired of having their brethren getting their annual castigation from the bishop, whom they all knew had himself promised to "groan after it."

The tenth verse was reached, "He that loveth his brother abideth in the light." "I believe in love," said the bishop, "but I do not believe in a man having so much love that he thinks he is so much better than other people, that he will cross the street to keep from shaking hands with a brother."

The bishop's eyes flashed, and with clinched fist he said, "One of that kind told a lie on me; yes, put it in his paper when he knew it was a lie, and when he did that he lost his second blessing." He looked around with a twinkle in his eye, as much as to say, "I guess that will put the breaks on your holiness movement."

A few very small men blandly smiled their approval. Like the "ass" that "knoweth his master's crib," they had trained themselves to approve all that came from the lips of a chief pastor. Not so with the Conference. It was made up of a body of strong, manly, Christian men. They could hardly believe their own eyes and ears. Were they looking upon and listening to a Methodist Bishop? Would the man dare to get up before a Conference of Methodist preachers and thus go out of his way to rake up some personal matter, and call a man a liar, who was at the moment not less than five hundred miles away, in order to slap at the doctrine of entire sanctification, the doctrine of the baptism of the Holy Ghost?

In the state in which the Conference was being held, men had grown up to regard the giving of the lie equal to the striking of a blow, and they were not willing that even a bishop should stand up in a Methodist pulpit and call an absent brother a liar, even though it gave him an opportunity to insinuate that the people who professed the second blessing were hypocrites. The sanctified preachers looked with pity and sorrow on the poor man. There was not one of them who felt in the least terrified, or who would at that moment have hesitated to have testified to the cleansing power of the blood of Jesus.

The opposers said that their champion had overshot the mark, and that the reflex action, resulting from his sarcasm, would create sympathy for the holiness people.

A large body of conservative, good men, who were not especially identified with the holiness movement or against it, were disgusted. One of the best men of the Conference said to the writer, "For the first time in

my life I was ashamed of a Methodist bishop."

The ten-minute speech of the bishop had done great harm to the cause of Christ. The good feeling that had characterized the Conference when he arose had been swept away, the chasm had been widened between the two elements in the Church, and the attention of all visitors from other denominations had been called to the fact that there is an unpleasant condition of things in the Methodist family. During the whole morning the Conference could not shake off the evil effect of the opening speech.

The bishop's remarks effectually cut him off from all of those men of the Conference who held on to the old Methodist doctrine, and drew closer to him a body of men who were not only un-Methodistic in doctrine and practice, but men who were eager to see enacted unjust laws that would in the end change Methodism from a glorious evangelism to a stilted, narrow, arrogant ecclesiasticism.

We shall not undertake to follow in detail the workings of the Conference, but will give the reader some items of interest.

The second morning of the Conference, the hour from eight to nine having been appointed for devotional meetings, the sanctified people were out in large numbers. The singing was lively, prayer earnest and testimonies quick and to the point. Most all who testified were rejoicing in the sanctifying power of Jesus' blood.

The next morning a strong anti-holiness brother had charge of the meeting. After reading the lesson, the brother said, "Now, brethren, we ought to devote this hour, not to testimony and song, but to prayer." The people all understood that this move was made to cut off the holiness songs and testimonies, but it was nothing new, and they submitted cheerfully.

The first item of special interest was the offering of a resolution by Dr. Gall condemning all so-called holiness camp-meetings, and demanding that all members of the Methodist Church, South, both clerical and lay, desist from holding or attending such meetings.

An animated discussion followed. Dr. Gall made a speech in which he stated that the continuance of these meetings meant that the entire church would become honeycombed with the second blessing heresy, and general insubordination and disobedience to "the regularly constituted authorities of the church." "Already," said he, "there is rising up among us a class of aggressive Methodists who do not hesitate to say openly that the office of presiding elder is a fifth wheel, a useless and expensive appendage to our Methodism. Yes, bishop, these holiness people have convictions and a daring in expressing themselves that is absolutely startling. Why, sir, let this so-called revival spread throughout Southern Methodism, and the views and teachings of Wesley, Clarke and Fletcher become thoroughly disseminated among the people, and men like you and myself would actually be unacceptable in the Church, turned out like an old, useless horse to grass, to pick up our living as best we could in the decrepitudes of our old age."

The bishop was manifestly embarrassed, the anti-holiness people hung their heads. Meanwhile the Wesleyan element in the Conference were well pleased and anxious for Dr. Gall to proceed. The doctor became conscious that something was wrong, grew red in the face, and began to try to make a landing. "So far as the camp meetings are concerned," said the doctor, "I have no objections to the people meeting in the woods for a few days' meeting, but the trouble is we

(CONTINUED ON PAGE TWELVE.)

EDITORIAL.

REV. H. B. COCKRILL.

THE danger of the church to day lies in the effort to make Christianity serve as an excuse for sin instead of a power for the destruction of sin.

OUR church is not in any danger from preaching the Wesleyan doctrine of sanctification, but it is in danger of dying from the dry rot of formality.

WE are in danger as a church of degenerating into an immense corporation having for an object the accumulation of wealth and the protection of each other from the simple gospel truth.

OUR danger will not come from evangelists, local preachers and laymen preaching the pure Wesleyan and scriptural doctrine of sanctification, but from worldliness in the church, unscriptural views and covetousness.

OUR danger is not from fanaticism, but from worldliness in the church. Instead of all this effort to crush what we suppose to be fanaticism if we would exert it to eradicate worldliness from the church, we would the far better please God.

WE are not in so much danger from anarchy as we are from tyranny in the church. The spirit, if you don't do and believe just as we want you to do, we will make you—is all too prevalent among those who are in authority.

INCREASED IN GOODS.

Our Savior said of a certain church that in its own estimation it was "increased in goods and wanting nothing," but knew not that it was poor and blind and naked and miserable. Such, we fear, are the two great Methodisms of our country. If not, why so few souls saved, why such boasting of our numbers and strength, why such bitter laws against those whose object is to revive the old spirit and doctrine of Methodism? Is not our Savior ready to spew us out of his mouth?

INFIRMITIES.

Paul gloried in infirmities—but Paul did not glory in sin. We fear some are confounding infirmities with sin and sin with infirmities.

A besetting sin must not be an infirmity, nor vice versa. An infirmity is harmless, sin is a curse; an infirmity does not effect the moral nature, but sin does; an infirmity is something to glory in, but sin is something to bewail; an infirmity contributes to build up character, sin to pull it down.

There is really no need to confound infirmities with sin. God has showed us what sin is, and also what infirmities are. A deformed body, a stammering tongue, sore eyes, an ungainly personal appearance, contemptible speech—these may be mentioned as some of the infirmities. But lust, anger, pride, self-will, envy, and the like are to be counted always as sins.

EVANGELISTIC.

I am now in Hohenwald, Tenn. Brother Martin and I have been here in a meeting for nearly a week. Our meeting has had a number of interruptions, but the interest is deepening, and one sinner has been converted.

Hohenwald is a comparatively new town, and is the county seat of Lewis County. There are two churches in the town,—one Methodist Episcopal, the other the Christian

or Campbellite. Our meeting is being held in the former.

The name "Hohenwald" has a beautiful signification, meaning "highland forests." The town is situated in a forest of oak and pine.

Our congregations have been good from the first, and we are working and trusting for a great revival of pure and undefiled religion.

Rev. L. B. Thurmond, of Vernon, Tenn., is with us here. Brother Thurmond is extensively known to our readers. He is a wide-awake evangelist, doing good wherever he goes.

Brother Martin and I expect to work in this section until time to leave for Lake Arthur camp-meeting, Louisiana, which begins July 20th.

IRREVERENCE.

This is an age of irreverence. The church house, to the multitude, has no sacred significance whatever; the Bible is a book over which to crack a joke; the preacher becomes an object of general and unsparing criticism; he is looked upon as following his profession for the living that is in it, as other men follow theirs, not with the great aim of soul saving.

When the house of God is entered on the stated occasion of worship, the greatest indifference is manifested everywhere. The demeanor is not changed, the chatter of the street and the house is carried into the pew, it is a place for youngsters to pass notes, to crack nuts; it becomes a place to display fine dresses and new bonnets. Prayer is not indulged in before coming to God's house, nor is it practiced after their arrival. The young and old sit with great indifference during the progress of the service, never seeming to think even that they are in the house of God, and that it is a place of prayer.

The people will stand when called upon to do so, while some one prays, because there is no humility, no reverence of attitude, but they will not under any circumstances kneel.

It is to be feared that there is not enough reverence cultivated among the devout and God fearing. Do we, who set ourselves up as leaders and examples for the people, do we enter and remain in God's house with that reverence that ought to characterize Christians? One of the great sins of this generation is irreverence.

NEWS AND NOTES.

Rev. J. T. Rushing is holding a meeting at Middletown, Ky.

The W. C. T. U., will hold its next Annual Convention at St. Paul.

The State Convention of the Christian Church in Kentucky, met in Mt. Sterling, last week.

Rev. M. M. Hunter, of Pleasant Ridge Circuit, is visiting his daughter, Mrs. T. B. Talbot, of this city.

The Board of Missions of the Cumberland Presbyterian Church is out of debt for the first time in ten years.

The debt on the Board of Foreign Missions of the Presbyterian Church, in 1873 was \$128; last year it was \$97. It is now paid off.

Rev. M. B. Chapman, of the Walnut Street Methodist Church, this city, has begun a series of outdoor evening services in front of his church.

H. C. Morrison's address until July 12th, Woodstock, Canada. From the 12th to 22nd, Douglas, Mass. From July 23rd to August 5th, Providence, R. I.

Mr. Moody's Students' Conference will be held at Northfield, July 1-10. The principal speakers are Dr. Edward Judson, Presi-

dent A. H. Strong and Bishop Potter.

By reason of the failure of a carload of paper to reach us on time we were compelled last week to take what we could get. Hence the inferior quality of paper on which that issue was printed.

The camp-meeting at Carvosso Camp, near Guthrie, Ky., begins Friday July 22. Rev. B. Carradine, leader. Large ground, good water. Room for all. Come praying and expecting the baptism of the Holy Ghost. For rates, etc., address Thos. Mims, Guthrie, Ky.

The Northern Methodists have adopted equal lay representation by a vote of 3,278 ayes, 937 noes. This is 119 more votes than the necessary three-fourths, and there are fifteen foreign Conferences to hear from. Last year the vote was 1,459 ayes, 2,665 noes. —*Courier Journal*.

The following announcement appeared in one of the Louisville papers recently:

The People's Spiritual church will give a musicale this evening in Music Hall. Rev. Anna Thomas will be present. The musicale will be followed by dancing, and refreshments will be served.

We do not republish this in order to help advertise the affair, but merely to suggest that this "Spiritual" (!) Church seems to have a somewhat carnal streak about it.

ASBURY COLLEGE.

I am glad to announce to the fire baptized boys and girls who are preparing for the ministry, missionary, and other salvation work who want instruction from an Armenian Wesleyan standpoint on the FREE and FULL salvation lines, that we are now fully equipped to give the following lines of instruction:

(1.) A careful study of the New Testament in Greek, giving the student a clearer insight into the teaching of the Holy Spirit than he gets from the English Version.

(2.) We will study the Old and New Testament, in the English, from historical, doctrinal, exegetical and practical standpoints. The Old Testament will also be taught in the Hebrew.

(3.) The Theological work will include all the doctrines of the Bible bearing directly on God and man, and their relation to each other from an Armenian Wesleyan standpoint of a free and full salvation to all men from all sin.

(4.) We hope to make our Homiletic Department of special practical value in training students how to turn all their information into sermons.

(5.) We will lay stress on Mental and Moral Philosophy departments, endeavoring to acquaint the student with the self and its varied operations and mental phenomena and their intimate relation to Christianity. We believe an honest investigation of the ego with its capacities and longings will lead it to reach to the God who made it and who alone can settle all its perplexities and satisfy its longings. Such an honest seeker after the truth will be anchored in the haven of mental and spiritual rest, shut in from all the perplexing storms of speculation and imaginations.

(6.) Our sole object is to send forth boys and girls with clear views of God and man, sin and its remedy, perfectly abandoned to the Holy Ghost.

We have added to our present corps of teachers Rev. A. M. Hills, A. M., graduate of Oberlin, Ohio, (an ex-student of Charles G. Finney,) and a B.D. graduate of Yale University.

Brother Hills was with us at our recent commencement, and was greatly used by the Lord and showed himself a "workman that needed not to be ashamed." As a teacher he is clear, logical, scholarly, strong and Wesleyan. He will doubtless make a fine teacher and mold of character.

WILMORE, KY. REV. J. W. HUGHES, Pres.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

"Manifest in making whole
Palsied limbs and fainting soul,
Manifest in valiant fight,
Quelling all the devil's might;
Manifest in gracious will,
Even bringing good from ill.
Anthems be to Thee addressed;
God in man made manifest."

"Sow truth if thou the truth wouldst reap;
Who sows the false shall reap the vain.
Erect and sound thy conscience keep.
From hollow words and deeds refrain.

Sow love and taste its fruitage pure,
Sow peace and reap its harvest bright,
Sow sunbeams on the rock and moor,
And find a harvest-home of light."—BONAR.

"None other Lamb, none other name,
None other hope in heaven, or earth, or sea,
None other hiding place from guilt and shame
None besides Thee.

My faith burns low, my hope burns low,
Only my heart's desire cries out in me,
By the deep thunder of its want and woe,
Cries out to Thee.

Lord, Thou art life, though I be dead,
Love's fire Thou art, however cold I be;
Nor heaven have I, nor place to lay my head,
Nor home but Thee."

—CHRISTINA ROSETTI.

"I bless the Christ of God,
I rest on Love divine;
And with unfaltering lip and heart,
I call this Savior mine.

His cross disciples each doubt,
I bury in His tomb
Each thought of unbelief and fear,
Each lingering shade of gloom."

—BONAR.

"Unfurl the Christian standard with firm and
fearless hands;
For no pale flag of compromise with error's
legion bands,
And no faint-hearted flag of truce with mis-
chief and with wrong
Should lead the soldiers of the cross, the
faithful and the strong."

—F. R. HAVERGAL.

When we Christians of the United States see what the vengeful cry of "remember the Maine" has done in arousing to patriotic effort the men and youths of our nation, why can we not become as wise as these children of the world, and arouse ourselves to genuine (no longer make believe) effort by the cry of our own souls: "Remember Calvary?" Christian soldiers, take it for your watch-word! What must God think of us in that we take it as a thing of no moment His death upon the cross for us? Angels veiled their faces in horror the sun refused to shine, earth reeled and shook, graves yielded up their dead, all hell was jubilant—sin and hate had done their worst, holiness and love had done His best. Not just for those who witnessed it, not just for Palestine, but for you and for me and for all whom we will tell: Remember Calvary! "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Not the cross to be seen with the divine victim upon it on walls of idolatrous churches—not to be worn as ornament, but oh, the grand truth of atonement by His death upon it! Oh, the truth that by it you are crucified unto the world and the world unto you; remember Calvary!

YE ARE MY WITNESSES.

LIVERPOOL, GA.—I wish to tell through this holiness paper what the dear Lord has been doing for my soul. I was converted August, 1886, and lived as best I knew; but still I felt that I needed a deeper work of grace. God sent Bro. Huckabee, a preacher filled with the Holy Ghost, to our church last October, and he preached sanctification different from what I had ever heard of, and, thank God, I sought this great blessing, and on the 24th of October, on Sunday eve, God wonderfully sanc-

tified me wholly, and I am still praising God for a full and complete salvation. I thank God that it takes the desire of sin out of our hearts and makes us love to do our duty. My prayer is that God may wonderfully sanctify every believer. I take the PENTECOSTAL HERALD, and am always glad when it comes—it is food to my soul. I wish every family could take this paper. I am drinking at the fountain, where I ever would abide. Your sister saved and sanctified and kept,

MATTIE HOLBROOK.

The Columbia District Conference, of which conference I am presiding elder, has been recently held at Albany, W. Y., and was a success, I think, judging from the attendance, work done, and attention given. My district, I trust, is on rising ground—have many things to discourage us, but more I feel to encourage us. Pray for us,

J. L. MURRELL.

The following announcement has been sent us:

There will be a holiness tent-meeting held on the Mayfield and Clinton road six miles east of Clinton, Ky. All holiness workers invited. Services to be conducted by Revs. W. E. Humphreys, N. W. Lee, and others, from August 14th to 24th, 1898.

PINE BLUFF, ARK.

"Revival Sermons."

I HAVE just finished reading Dr. Carradine's book of "Revival Sermons," and consider it one of the best things I ever read. I never understood before how it was or why it was that Jesus was allowed to get lost in the temple at Jerusalem, but since Bro. Carradine has unraveled and unfolded and explained it in such a beautiful manner, it seems perfectly clear, and looks to me like the thing might have been pre-arranged in heaven before Jesus left. His sermon on the "Uncontainable Blessing" is wonderful. Every Christian who wants light on the subject of the higher life, and who wants to be drawn closer to God, should read Dr. Carradine's "Revival Sermons."

J. S. JOHNSON.

The Fish and Game Laws

In several northwestern states have been considerably modified. Send for free synopsis of these laws to W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Announcement.

My engagements for the present are: Woodstock Pa., July 10-25. Strawberry Pa., July 28, August 15. Middletown Pa., August 18, Sept. 5. Any one desiring Pentecostal meetings with or without my tabernacle, after these dates, address me at Winchester Pa.

M. L. YEAKLEY.

CRAIGS, Ky.—We were here six days and preached a full salvation. Several souls blessed in either conversion or sanctification. We find the holiness movement spreading wherever we go. From here we go to Olympia, Ky. Pray for us. Yours for souls,

A. C. BELL.

H. W. BRIMLEY.

Evangelist A. C. Bane's Camp Meeting Calendar.

Abilene, Texas July 4-14; Poetry, Texas, July 14-24; Scottsville, Texas, July 25-August 5; Greenville, Texas, August 5-15; Hughes Springs, Texas, August 17-26; Dublin Texas, August 28-September 4th.

Rev. J. J. Smith's Camp Meeting State.

Richwoods, near Corning, Ark., July 7-17; The Williams Tabernacle, near Ripley, West Tennessee, July 21-31; Hampton, Ky., August 4-14; Hurricane, Ky., August 18-28; Bonnie, Ill., August 24-September 4.

Lebanon District, Louisville Conference.

FOURTH ROUND.

Bardstown, Sta. at Samuel's	July	2-3
Lebanon Sta.	"	10-11
Mannville Ct., Zion	"	16-17
Casey Creek Mis., Atwood	"	18
New Haven Ct., Raywick	"	23-24
Hardtown Junc. Bardstown Junc.	Aug.	6-7
Shepherdsville, Mt. Eden	"	9-10
Bradfordville Ct., Sioame	"	11-12
Upton Ct., Round Stone	"	13-14
Munfordville Ct., Munfordville	"	15-16
Greensburg and Early, Greensburg	"	20-21
Greensburg gct., Hodges	"	23-24
Buffalo Ct., Poular Grove	"	25-26
Thurlow Ct., Ladies Chapel	"	27-28
Campbellville Ct., Campbellville	Sept.	3-4
Springfield Ct., Pleasant Run	"	10-11
Jeffersontown Ct., and Sta., P'town	"	17-18
CHAS. K. CROWE, P. E.		

London District.

FOURTH ROUND.

Middlesboro	June	25-26
Pineville	July	3-4
Craig's	"	9-10
Beattyville	"	16-17
Clay City	"	23-24
Oatman	"	30-31
Haral Green, Pleasant Run	Aug.	6-7
Frenchburg	"	13-14
Goodwin's	"	20-21
Irvine	"	20-21
London	"	27-28
Manchester	"	27-28
Pine Hill	"	27-28
Pittsburg	Sept.	3-4
W. B. RAGAN, P. E.		

LONDON, KY.

Elizabethtown District.

FOURTH ROUND.

West Point, Cedar Grove	June	25-26
Brandenburg, Brandenburg	July	3-4
Long Grove, Franklin Cross Roads	"	9-10
Elizabethtown station	"	16-17
Wolf Creek, Cedar Flat	"	21-22
Stephensport, Gethsemane	"	23-24
Louisville Ct., Peniel	"	30-31
Falls of Rough, Falls of Rough	Aug.	6-7
Constantine, Constantine	"	13-14
Hardinsburg, Mt. Zion	"	20-21
McDaniels, Madams	"	20-21
South Leitchfield, Taylor's chapel	"	26-27
Leitchfield St.	"	27-28
Vine Grove, Cedar Creek	Sept.	3-4
Millerstown	"	14-15
Hodgesville	"	10-11
Big Spring, May's Grove	"	17-18
G. B. OVERTON, P. E.		

Columbia District.

FOURTH ROUND.

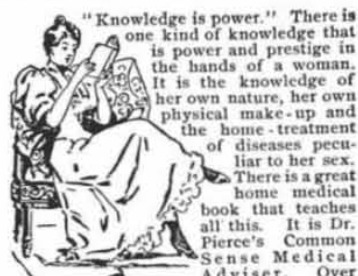
Columbia, Milltown	June	18-19
East Columbia, Clear Spring	"	23-24
Jamestown, Jamestown	July	2-3
South Fork, Cedar Hill	"	9-10
Wayne, Duncan Valley	"	12-13
Gradyville, Gradyville	"	16-17
Burksville, Grider's Chapel	"	23-24
Renox, Allen's Chapel	"	30-31
Croesus, Independence	Aug.	2-3
Monticello, Tuttle's chapel	"	6-7
Russell, Cave Spring	"	9-10
Summer Shade, Wesley's chapel	"	13-14
Fountain Run, Tracy	"	20-21
Temple Hill, New Salem	"	27-28
Albany Five Springs	Sept.	3-4
Peytonburg, Guthrie's chapel	"	7-8
Rear creek, Goose creek	"	10-11
Edmonton, Union chapel	"	17-18
JESSIE L. MURRELL, P. E.		

SPRING VALLEY, N. Y.—Some providential circumstances necessitate a re-arrangement of the dates for my meeting, which leaves some time vacant after July 11th, and also in August. Any one desiring either of these vacant dates, can address me at Mt. Lookout, Cincinnati, O. Write quickly for while some here requested me to hold dates open for them, all applications for meetings will be considered in the order in which they are received.

J. L. GLASSCOCK.

CHICAGO, ILL.—I have just spent seventeen beautiful, blessed, victorious days in this city. First ten days in a tent meeting with the Metropolitan M. E. Church, Duke M. Farson pastor; next a week in Pentecostal Mission, Mrs. Beatrice C. Beezley, superintendent. To-day I go to Greencastle, Ind., for a few hours with my loved ones at home. To-morrow I start for Austin, Tex., where I begin a camp-meeting Thursday, June 23. July 5 I commence a tent meeting in St. Louis, under the auspices of the St. Louis Holiness Association. Yours, E. F. WALKER.

Rev. H. C. Morrison's State. Woodstock, Canada, July 3-13. Douglas, Mass., July 15-25. Portsmouth, R. I., July 29-August 8. Vincent Springs, near Dyer, Tenn., August 10-21. Ubs Springs, Tenn., August 23-September 1. Terrell, Texas, September 3-13. Bates, Texas, September 15-25. If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.



"Knowledge is power." There is one kind of knowledge that is power and prestige in the hands of a woman. It is the knowledge of her own nature, her own physical make-up and the home-treatment of diseases peculiar to her sex. There is a great home medical book that teaches all this. It is Dr. Pierce's Common Sense Medical Adviser. Over 1,200,000 American homes contain copies of this work. It used to cost \$1.50; now it is free. For a paper covered copy send 21 one-cent stamps, to cover mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.; French cloth binding, 31 stamps.

This great book tells all about a medicine that is an unfailing cure for all weakness and disease of the delicate organs distinctly feminine. That medicine is Dr. Pierce's Favorite Prescription. During the past thirty years many thousands of women have used it with marvelous results. It imparts health, vigor, virility, strength and elasticity to the organs that bear the burdens of maternity. It fits for wifehood and motherhood. Taken during the period of gestation, it makes the coming of baby easy and almost painless. It completely banishes the pain and misery that are the result of a woman's neglecting her womanly health. An honest medicine dealer will give you what you ask for, and not try to persuade you to take some inferior substitute for the little added profit he may make thereon.

Mrs. Jas. Schaffer, of Freemansburg, Northampton Co., Pa., writes: "It is with pleasure that I write to let you know the great good I have received from your medicines and the local self-treatment at home. I was troubled with female weakness, had pains in my back all the time, sometimes so severe that I could not lie in bed at night. I tried different doctors but they could not help me. Then my husband got Dr. Pierce's Common Sense Medical Adviser, and induced me to try Dr. Pierce's medicines. After taking six bottles of the 'Favorite Prescription' I feel like a new woman."

Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. One "Pellet" is a gentle laxative, and two a mild cathartic. Druggists sell them, and nothing is "just as good."

Denver and Return \$36.50; Account General Federation of Woman's Clubs.

For above occasion the Monon Route will sell tickets to Denver, Pueblo and Colorado Springs and return, at \$36.50, on June 15, 16, 17, good returning to leave Colorado points July 17.

Through sleeper via Monon Route, C. & N. W. and Union Pacific railways will leave Louisville Friday night, June 17th, 8:20 o'clock, from Tenth and Broadway, arriving Denver, Sunday, 1:30 noon.

Tickets good to stop five days going or returning at Omaha. Full particulars of E. H. Bacon, D. P. A., Monon Route, Louisville, Ky.

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OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

REES.—Hulda Ann, daughter of Nathan W. and Malinda Johnson, was born near Cherry Grove, Randolph County, Indiana, tenth month, fifteenth day, 1855. Here early childhood was unusually care-free and happy. In her tenth year, she appeared in public testimony in the congregation of the people, though it was very unusual at that time for a child or any young person to take any public part in the meeting of Friends. It was believed and expressed by her Grandfather, Jonathan Johnson, even earlier than this, that she had a gift in the ministry.

At the age of eleven, she attended the public funeral of her Grandmother and, although the silence of the occasion was profound, she knelt by the open coffin, and, at the prompting of the spirit of the Lord, offered vocal prayer. At the age of sixteen, she was truly converted to Christ while kneeling on the grass in the meeting-house yard at Cherry Grove. This was during a series of meetings held by Amos Kenworthy. She at once began to preach the Gospel, but for three years, her Christian life was more or less vacillating, the memory of which gave her great pain in after years.

When twenty years of age, she gave herself more fully to Christ and the following summer her gift was ac-

knowledgeed, and she was recorded a minister of the Gospel of Christ.

December fourteenth, 1876, she was joined in marriage with Seth C. Rees, with whom she lived in happy union until her translation. Jehu Jessup officiated at the marriage. She bore two sons, Byron Johnson and Loring Walter Rees, both of whom survive her. When her younger son was a baby in her arms, she consecrated herself entirely to God and was sanctified wholly by the baptism with the Holy Ghost.

To this experience she gave frequent and faithful testimony as long as she was permitted to speak to the people. In December, 1896 she was taken sick. Her illness soon became critical, her health failing rapidly until the 19th, of July 1897. When the Lord miraculously healed her and for seven months she enjoyed better health than she had known for many years.

In January, 1898 she was again taken seriously ill and for five months was a great sufferer. There were many times when for hours together she suffered untold agony, yet she never murmured nor questioned God's goodness. She frequently said: "It is all bright and glorious ahead." Often the glory of the Lord came down and filled the room and she was so blessed as to shout aloud the praises of God. She longed and prayed to go and be with her Lord. In the midst of awful suffering she said with a beaming face to a brother-minister "The glory holds." At another time she cried out in rapture "Can it be possible that the glory of the Lord is risen on me?" Sometimes when the

pain would seem almost unbearable she would attempt to sing. Three nights before her translation she sang one verse.

"Through grace I soon shall conquer
And reach my home on high,
And through eternal ages
I'll shout beyond the sky."

Her voice failed her at the end of the verse and her sons sang the hymn through for her while she nodded her head and smiled and said "That is it. Amen, Amen." On May 26th, just at dark she prayed the following prayer:

"O my precious Saviour, how much I have to thank thee for, For all thy many, many blessings to me I do devoutly thank thee. I praise thee that in all this suffering thou has kept me from charging thee foolishly or complaining in any way.

"O thou 'man of sorrows, acquainted with grief' who didst 'give thy back to the smiters and thy cheek to them which plucked off the hair,' how much Thou didst suffer for us more than any of us ever did or could suffer: with thy servant Paul, I would gladly 'fill up that which is behind of the sufferings of Christ.'

"Lord Jesus, my precious Saviour, Thou hast said we should be thy 'little heirs' if so be we suffer with thee' and that we should 'sit together with thee' and reign with thee. Lord, I would sit with thee and if I were to go to heaven to-night where there are loved ones gone before me and I were told that thou was not there, that thou was yet on earth bearing the cross, it seems to me that I would much rather come back to earth and suffer with thee than to

remain in heaven separated from thee.

"I thank thee that thou hast conquered death, I shall never die. I shall not taste of death. I thank thee death does not flap its dark wing in my face and oppress me soul and spirit. The grave has no terror for me. Thou hast conquered all. Oh, my very soul is in rapture. O, my Saviour, if they who give a cup of cold water in the name of a disciple, shall receive a disciple's reward, how great will be the reward of these loving hearts who have such patience with me. I pray and I know that thou dost hear me when I pray, for these loved ones, and I know that the reward of these whose hands are scarcely ever off my body will be wonderful.

"Thou knowest whether or not this is to be a night of the cough. If it is, Thou wilt give thy grace. Sometimes it has seemed as I have looked forward as if more was coming than I could endure, but it was not so. When the time came, thy marvellous grace was with me. Praise the Lord."

After praying she sang "I must tell Jesus all of my trials, I cannot bear my burdens alone." The night before she ascended, she attempted to sing:

"Fear not, I am with thee, oh, be not dismayed;
For I am thy God, I will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

Her voice failed her and her husband read the hymn to her. The day of her departure was a day of such suffering as is seldom witnessed. She was rational until almost the last. She passed away in the evening, twilight without a struggle.

She departed at 8:40 p. m. Friday, June 3rd, 1898. John Pennington, of Ohio and Esther Tuttle Prichard, conducted the funeral services the following Monday at two, at Cherry Grove Indiana. They were at her own request very simple.



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Charlie D. Tillman,

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can't control those meetings. Evange-
lists and preaching laymen come to
these meetings, who are not under our
thumb, they are not dependent upon us
for their bread, the people love them
and have confidence in them, and are
taught by them that Wesley and the
fathers and founders of Methodism
taught and experienced this blessing.
Why, sir, they are flooding the country
with the old Methodist biographies and
books. What are we to do? We can
shut them out of our churches, but
what does this amount to, when they
can fill the woods with these holiness
camp-meetings, and get the people con-
verted and sanctified in spite of us, and
Bishop, if we fill up the church with
people converted at these camp-meet-
ings, under the ministry of these sanc-
tified preachers, I tell you they will be
praying and seeking for this second
blessing in spite of all we can do. Our
only hope of stamping out this old
Methodist doctrine is to stamp out the
holiness camp-meetings."

The situation became unbearable.
The bishop smote the table in front of
him with the gavel in his hand with a
force that made several of the brethren
start from their seats. "I think you
have said enough, brother," said the
bishop, and poor Dr. Gall stood trem-
bling with emotion; his face was red
with excitement, and streaming with
perspiration.

Poor man! For forty years he had
been soaking himself with tobacco
juice, and the sad effects were begin-
ning to manifest themselves.

The doctor had not said what he in-
tended to say at all, but he had said
what he had been thinking for some
months past, and thinking so strongly,
that, out of the abundance of his heart,
his mouth, in the excitement of the mo-
ment, had spoken. He dropped into
his seat a crestfallen man, and there
was something in the face of the bish-
op that showed to those who can spell
out and read the meaning of the ex-
pressions of a man's face, that Dr.
Gall would be presiding elder no longer.
And so it was. During the awk-
ward pause that followed Dr. Gall's
discomfiture, Huton arose and said:
"Mr. Chairman, I object to this resolu-
tion. I shall not take up the time of
the conference with a lengthy speech,
but will be perfectly frank in the re-
marks that I shall make. The holiness
camp-meeting has grown out of a con-
dition of things that to my mind is sad
to contemplate. There is not an hon-
est man of moderate research and un-
derstanding in this body who will deny
that the doctrine of entire sanctifica-
tion as a second work of grace is a doc-
trine of the Methodist Church. The
men who, under God, brought forth
Methodism in the travail of their great,
ardent souls, believed and taught this

doctrine and left it a precious heritage
to us, their spiritual sons.

"Many of our ministers, notwith-
standing their pledges at the bar of
the conference, have ceased to groan
after or to preach this soul searching
truth of cleansing from all sin.

"The holiness camp-meeting has
grown up out of the hungry condition
of multitudes of starving souls, who
have looked to recreant ministers for
bread, and received stones. The church-
es, sir, which we have built with our
own money, and dedicated to God, have
had their doors shut in our faces, when
we would meet in them to inquire for
the old Methodist faith, and seek those
endowments of power that made our
fathers such dauntless heroes of the
cross, and those same doors which have
been shut in our faces, have been
thrown wide open to admit the world
with entertainments unfit for theatres
much less the house of God. Mean-
while the fires of devotion have burned
low, and, sad to say, have gone out
upon many of our family altars, while
our unsaved children have gone astray
from the fold of Christ. These very
rooms in our sanctuary, once dedicated
to testimony and praise, are now pol-
luted with cake-walks and feasts of the
flesh. What are we to do? How can
we sit still?

"We have turned in distress to God's
first temples, and, under the spreading
friendly trees, have cried to God for a
revival of religion, and, thank God, it
has come. Vast thousands of souls
have been saved at the improvised al-
tars in the holiness camp-meetings.

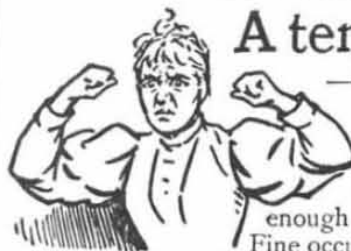
"Did we forsake our church, or cease
to render financial support to the very
men who refused to permit us to seek
at her altars the experiences taught in
her doctrinal standards, and the course
of study prescribed by our chief pas-
tors?

"No, sir; we have remained true to
our church, and to every vow we ever
took at her sacred altars. But the op-
ponents of her doctrine, the destroyers
of her peace and the wasters of her
heritage have followed us to the woods
with their persecutions. They refuse
us the privilege of assembling together,
and bowing down at the roots of the
trees in our own woodland pastures,
and of praying God to grant us the
baptism of the Holy Ghost in his sanc-
tifying power.

"Who is doing all this? Is it our lay-
men? Is it the men whose money
builds our churches, erects our colleges,
sends abroad our missionaries, and
supports our ministry? No, sir; it is
not.

"Then who is it that says we shall
not seek entire sanctification in our
churches, or assemble in our cottages
to pray for, read and talk about this
grace? Yes, sir, propose to close the
sacred precincts of our own doors, and
refuse us liberty to pray with a com-
pany of neighbors at our own hearth-
stones? Who so arrogant at the dawn
of the new century, in enlightened and
liberty loving America, as thus to hunt
us down in the very woods, break up
our meetings, and interfere with our
religious rights? Who is it, I ask?"

Huton swept his hand over the audi-
ence, and his voice thundered out the
question so loud that the church fairly
trembled. The excitement was intense.
A number of men were on their feet in
a moment. "I object to such a speech
being made upon this Conference floor,"
said a number of voices at once. As
many more cried out, "Go on, go on."
"Mr. Chairman," cried half a dozen.
Not less than a dozen of the leading
Methodist laymen of the State were
present, and gathered about the bishop,
saying, "Bishop, Brother Huton must
be permitted to make his speech, if he
is not, we will withdraw from the Con-
ference room in a body." Huton stood
calmly waiting until the excitement
had subsided and quiet was restored.



A temper-wrecker

—wash-day with soap. Standing
on feet, hard work in the
midst of soiled clothes and
fetid steam, aching back, wear
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enough to make any one grumpy.
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healthier. No woman can find fault with it. Soaking,
boiling, rinsing, instead of rubbing on a washboard.

Millions NOW USE Pearline

His face was as calm as if he were
strolling across his yard on a May
morning.

"We have had considerable excite-
ment," said our speaker with a smile,
"but no one has answered my question;
then I shall answer it myself. It is
Methodist preachers. Men who have
eaten at our tables, slept upon our
beds, and been supported by our hard-
earned dollars. They are the men, sir,
who propose to interfere with our re-
ligious liberties, and either force us to
give up the doctrines of the Methodist
Church, or else drive us from the mem-
bership of the church.

"Bishop, I stand here in my place to
say that these brethren who have this
enterprise in hand, have but little con-
ception of the enormity of the task
which they have undertaken to per-
form. Let me assure you that we lay-
men are as far from desiring a state of
anarchy in the church as any of our
brethren. We know the importance
of law, and we not only intend to abide
by the law, but we propose to enforce
the law also.

"That there is a state of anarchy in
the Methodist Church is a well-known
fact, but it is not among the people
known as the holiness people.

"Take the tens of thousands of our
members who dance, play cards, at-
tend theaters, and make sport of the
second blessing,—do they recognize
any law? Are they of the truly loyal?
No doubt they are free from aiding
and abetting in holiness camp meet-
ings, but can the church control these
people? Do they not walk rough shod
over law and order? and yet it seems
to me that they and a certain class of
our preachers, who have much to say
about law and order, are on remark-
ably good terms. I want to suggest to
some one of Dr. Gall's friends to table
this resolution. We do not intend to
have this sort of thing in this Confer-
ence, and we are fully prepared for the
worst when it comes. The day for
ecclesiastical tyranny and bossism is
past in this country. We do not in-
tend to leave the Methodist Church or
be put out of it, nor be tyrannized over
in it. We want peace, and propose to
have it at any cost, except the sacrifice
of conscience and religious liberty. If
necessary, we will go with the oppo-
sers of this movement into an agitation
of this question that will stir our
church from center to circumference,
and once the great heart and conscience
of Methodism is aroused, woe be to that
class of dictatorial men who have
arisen among us, prating about loyalty,
and proposing to shackle and fetter
the consciences of their fellow men."

As Huton took his seat, a perfect volley
of amens, repeated again and again,
swept over the audience.

TO BE CONTINUED.

"What is the price of Dobbins'
Electric Soap?"

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reduced from ten. Hasn't been less
than ten for 33 years."

"Why that's the price of common
brown soap. Send me a box. I can't
afford to buy any other soap after this."

Summer Slate.

Evangelist B. S. Taylor, Des Moines, Ia
Mahaffy, Penn, July 29

Woodbury, Co, Ia Ass'n, Aug 26

Marion Co Ia Ass'n, Sept 6

Above each ten days Hope also to
attend a few days at —

Richmond, Me, August 9

Douglas, Mass, July 14

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40x60 Parties desiring dates not taken
as above address soon, if your date is
not given in this slate



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This wonderful remedy saved my life."
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troubles, including asthma,
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JOHN W. JASPER.

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There flows a crystal flood;
It is life's river, bright,
Lit with eternal light.

There is a crystal tide
Of waters deep and wide
To everybody free
Flowing from Calvary.

For every thirsty one
These living waters run;
How clear, how pure, how sweet
They sparkle at our feet.

Thy foot is on the brink;
Drink, thirsty mortal, drink!
Drink, all ye sons of men,
And never thirst again.

MIDLOTHIAN, TEX.

Help Just a Little.

There is a young lady here who was reclaimed and sanctified at Canton, in Bro W. J. Harney's meeting, who desires to go to Asbury College about four years. She is a bright, intelligent and industrious girl, who has had poor educational advantages, but feels that God has laid his hand on, and called her into his vineyard. I want her to go, and if you will listen, I will tell you how we can send her. If you will send me a two cent stamp with your address in full, I will send you descriptive circulars of two or three good books, which if you buy, either one or more, I will give the whole profits to educate this girl. If you will be quick about it we can start her to the fall term in September. If you want to give any of the Lord's money outright, send it to me, and if we fail to get enough to send her, I will refund it to you. One lady gave me \$5.00.

She is about twenty years old, and delay might mean much. May God lay this on your heart and cause you to make it a personal matter of personal interest to you for Jesus' sake. Address me at Smithfield, Ky.

B. A. BRANFON.

NASHVILLE, ILL.—After a silence of about six months, I write once more to let the people know that I am still working for the Lord, and He is still blessing and giving victory. Bless His name! I have been singing all winter and spring, but have not been with any evangelist. I have held my work within the Illinois Conference M. E. Church, South, and have been in some glorious meetings. There have been 238 professions of conversion or sanctification. I have helped in nine meetings and traveled 1137 miles, all in Illinois.

The cause here has suffered much from opposition, not a church open for us to meet in to pray and not a pastor in town in the experience, all of them oppose our meetings in cottages, but I am so glad that this "perfect love" helps us to go on and sing and pray and shout praises to God. I praise God for showing me the way and giving me the experience of sanctification. It is the anchor that holds in the time of storm.

Yours for lost souls,
CURWEN HENLEY.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898.

A. W. GLEASON,

Notary Public.

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Hall's Family Pills are the best.

Maysville District Conference.

This conference met in Tilton, Ky., June 15th, with good attendance. Only one charge missing from the roll, Vanceburg being the one. The conference session was in every way an enjoyable one. Our brethren and delegates bring good reports. Spiritual state of the church, without exception, I believe, was reported in better condition than last year. Gracious revivals in many places. Conversions, sanctifications, and many additions to the church. Our morning prayer-meetings were well attended. Sacramental service was the largest I ever witnessed at a district conference. Kentucky Wesleyan was represented by Dr. E. H. Pearce, Pres.; Asbury College by Prof. C. E. Boswell; Millersburg Female College by Prof. C. C. Fisher, Millersburg Training School by Prof. C. M. Best. Mrs. L. P. Given addressed the conference on the Woman's Foreign Mission Work. Mrs. P. H. Hoffman represented the Woman's Home Mission and Parsonage Society. L. W. Purdom from Burtonville Circuit was recommended to the Annual Conference for admission on trial. Edward Wilson, of Saltwell Circuit was granted license to preach. John G. Richey, Francis Hollow, W. J. Harney, James Crump, T. J. Wood, Chas. K. Dickey, T. J. Currey, and C. W. York's licenses were renewed. J. M. Hefflin, M. H. Current, Luther Markwell, and James R-es were elected delegates to the Annual Conference. Dr. C. C. Coburn, Charles Wilson, Alternates. The people of Tilton entertained the conference in the grandest style. We should be glad to attend another conference at that place. Sharpsburg was selected as the next place of meeting.

LEW G. WALLACE SEC.

DAINGERFIELD, TEX.—We have just closed a gracious meeting here that was a desperate struggle. The enemy made several attempts to "sink the Merrimac" in the mouth of the bay and bottle us up, but God gave us the victory. The holiness people were much strengthened, opposition crippled, and much good seed was sown that we hope to reap at the annual camp-meeting at Hughes Springs, just six miles away, August 17-27, at which time Bro. A. C. Bane will lead the hosts of Israel. The Lord gave us four sanctifications, one reclamation and one conversion. The wave of holiness rolls on in spite of the new law. Holiness in Texas is like Bermuda grass—the more the Conference stirs it, the more it will spread. On with the war.

C. B. JERNIGAN.

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An old physician retired from practice, had placed in his hands a new East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt in German, French, or English with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 230 Powers Block, Rochester, New York.

NOTICE.

Any Camp-meeting Committee or pastor desiring me to conduct the singing for them in meetings from July 5th to 20th, or from August 15th to September 5th, please address me at once at Slaughterville, Ky.

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Oh, who will help to sow the seed
That lost and guilty sinners need?
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 J. T. Newsom, Milledgeville, Ky;
 A A Niles, Cairo, Ky
 J. A. L. Perkins, New Market, Tenn.
 L. L. Pickett, Wilmore, Ky.
 B J Pierce, Shenandoah, Iowa
 A. L. Prewett, Jr., Nashville, Tenn.
 L. T. Price, Caseyville, Ky.
 D E Ramsey, Caseyville, Ky
 U C Rawls, Y M C A New Orleans
 Seth C., and Huldah Rees, Providence, R. I.
 M C Reynolds, Coal Run, Ky
 Bud Robinson, Georgetown, Tex.
 Luther B. Robinson, Somerset, Ky.
 E. A. Ross, Roseburg, Ore.
 Chas. E. Royster, Corydon, Ky.
 C. W. Ruth, Indianapolis, Ind.
 Wm H Saunders, Cedar, Iowa
 J. E. Schoolfield, Danville, Va.
 H. G. Scudday, Tyler, Tex.
 W O Self, Graceville, Fla
 Mrs. Amanda Smith, 2940 South Park Ave., Chicago, Ill.
 J. J. Smith, Slaughterville Ky.
 J J Smiley, Terry, Miss
 Miss Mary Storey, Cincinnati, Ohio.
 D. B. Strouse, Salem, Va.
 C. B. Strouse, Salem, Va.
 C. W. Stuart, Basham, Virginia.
 E. S. Taylor, Des Moines, Iowa.

J. M. Taylor, Elgin, Tenn.
 Wm. B. Thomas, Towns, Ga.
 L. B. Thurmond, Vernon, Tenn.
 E A Vail, 725 Camp St, New Orleans
 E F Walker, Greencastle, Ind
 Will M. Waller, Atlanta, Ga.
 U. Warrington, Box 379, Harvey, Ill.
 R. W. Webb, Norfolk, Va.
 E. W. Wheeler and Wife, 420 W. Wal-
 nut St., Des Moines, Iowa.
 W K. hidden, Lushburg, Fla.
 J. N. Whitehead, Ripley, Miss.
 Rev. Ralph Wilcox, Tipton, Iowa.
 J. M. Wilson, Lawrenceburg, Ky.
 S. H. Williams, Newbern, Tenn.
 M. L. Yeakley, Winchester, Va.

We will be glad to have the addresses of other evangelists and request that they send them to us. If there are mistakes in the above, please to let us know.

"16 to 0."

Terrific indictment of rum and rotten politics. This last work from the pen of Walter Zimmerman, is one of the keenest documents for prohibition we have ever seen. Friends of home, church and righteousness should "sow them knee deep." It was thus Neal Dow said Maine was carried for prohibition. You will not be disappointed in this tract.

Price delivered, 10 cents; per dozen, \$1.00; per 100, \$7.00. Pentecostal Publishing Company, Louisville, Ky.

Scottsville Camp-meeting.

The Scottsville Holiness Camp-meeting will be held in the new tabernacle at Scottsville, Ky., July 8th to 17th. Dr. Carradine conducting the services.

Illinois Central R. R. Company.

NOTICE TO STOCKHOLDERS.

The board of directors of the Illinois Central Railroad Company, at a meeting held July 21, 1897, adopted the following preamble and resolution:

To the end that the stockholders of the Illinois Central Railroad Company may more readily attend, in person, the annual meetings of stockholders, which the by-laws require to be held in Chicago on the last Wednesday in September in each year, be it

RESOLVED, That until the further order of this board there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him, or her, to travel free over the Company's lines from the station on the Illinois Central Railroad nearest to his, or her, registered address, to Chicago and return, for the purpose of attending, in person, the meeting of stockholders. Such ticket to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped in the president's office.* Such a ticket may be obtained by any registered holder of stock on application, in writing, to the president of the Company in Chicago. Each application must state the full name and address of the stockholder exactly as given in his, or her, certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the Company.

By order of the board of directors:

A. G. HACKSTAFF,
 Secretary.

The next annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the office of the Company, in Chicago, on Wednesday, September 28, 1898, at noon.

*These tickets will now be countersigned and stamped in the office of W. G. BRUEN, Assistant Secretary, Chicago.

An Evangelist's Success While Traveling.

The sainted Rev. F. W. Henck, evangelist, was one day addressing a crowd at a Southern depot, when a burly fellow stepped up and gave him an unceremonious round of profane abuse, and walked away.

Sometime afterwards Bro. Henck again met the man who extended his hand with tears, and asked his pardon and his prayers, with a promise to change his course of living and become a Christian.

At another time, while waiting for a train at a depot, Bro. H. sang and talked to a crowd, when a bold, impious fellow walked up directly in front of him and did the dirty deed of spitting a mouthful of tobacco juice into his face, and walked far enough away to watch the effect of his diabolical act. To his utter confusion and surprise the man saw Bro. H. quickly and meekly take his handkerchief from his pocket and wipe the "devil's juice" from his eyes and face. Soon after, before leaving the depot, the conquered man came and begged his pardon, with the promise to become a better man.

CONVERSION ON A TRAIN.

On another occasion Bro. Henck was riding on an east-bound train on the E. T. & V. R. R. to his home near Charleston, Tenn., during which he held a service on a train. He was overheard by a wicked young man who was just returning from the West to his old home in Kentucky. The songs and testimony of Bro. H. touch his heart, and he was soon converted.—From "All Aboard."

TEXARKANA, TEX.—Our meeting here closed with about 350 conversions and a great many reclamations—some from regeneration and some from sanctification. We begin at Lamar, Mo., Saturday. Yours fully saved, J. T. NEWSOM.

LAKE ARTHUR, LA.—We have just closed a sixteen days' meeting at Welsh, La., which continued with unabated interest from start to finish. An old couple ninety-two and eighty years of age respectively, were happily converted and joined our church, M. E. Church, South. Our services were conducted under the South Louisiana Holiness Association gospel tent, and holiness as a second work of grace was stressed throughout the meetings. Many bright conversions and happy results followed. To God be all the glory. Fraternally,

WM. B. VAN VALKENBURGH.

LOW RATES 4th OF JULY Via Southern Railway.

Such a great amount of interest is now being taken in our next National Holiday July 4th, and so many of our citizens will want to take a few days off to celebrate the day of Independence, that the Southern Railway will sell Round-trip Tickets between all its stations in Kentucky, at Low Rates.

Tickets will be sold July 2nd and 3rd, and morning trains of July 4th, good to return until July 7th.

Rev. W. B. Godbey in Denver.

Rev. W. B. Godbey made his sixth advent into Denver, June 10, and commenced revival meeting with Rev. and Mrs. Kent White in their gospel tent. Three services are held daily; the attendance large, and great good accomplished. Bro. Godbey seems in better working condition than we have known him.

C. B. ALLEN.

FREE. FREE.

Send two-cent stamp for sample of a remedy that has cured thousands of cases of Diarrhoea, Cholera Infantum, Summer Complaint, etc., in my private practice of over twenty-five years. It cures when all other remedies fail. Address Dr. J. P. Baird, No. 266 Wright St. Greenville, Texas. 29152

Maysville District.

The Maysville District Sunday-school Conference convened at Tilton, Ky., June 14, 1898. Rev. D. W. Robertson, Presiding Elder, was elected chairman. The roll shows that nearly all the delegates elected and the preachers in charge were present. In addition to these, there was an unusually large attendance of delegates to the District Conference and visitors. The programme was a very interesting one, embracing the most vital questions relative to our Sunday-school work. These subjects were discussed in a manner which proved very clearly that the speakers had taken forethought and were zealous and enthusiastic along this very important line of our church work. Many of the delegates participated in the discussion of the topics. The reports from the various Sunday-schools showed that several new schools had been organized this year, a steady increase in attendance, larger collections, and deeper interest in the work on the part of both the laity and the ministry. These reports showed also that a number of the Sunday-school scholars have been converted and united with our church. Many declare that this was one of the best, if not the best, Sunday-school Conference they ever attended. Great credit is due to our able and worthy Presiding Elder for the success of the Conference and of the efficient work throughout the district. The delegates and visitors were most cordially received by the pastor, Rev. M. S. Clark, and the good people of Tilton, and most royally entertained during their stay. The writer will be glad when they say unto him, "Let us go to Tilton again to a Sunday-school Conference."

GEO. E. RAPP, Secretary.

From Dr. W. B. Godbey.

I preached eleven days in the camp-meeting in Denver, June 10-21. Bro. and Sister White in charge. Bro. J. M. Wilson, of Ky., and many others nobly pushing the battle. The meeting was glorious in audiences, conversions, sanctifications and edifications. Victory all along the line. Holiness in Colorado is bright, strong, orthodox and very aggressive. A thousand blessings on Bro. and Sister White and Rev. Allen, pastor of St. James, and President of the Holiness Association, and the heroic army they lead to victory. W. B. GODBEY.

Cheap Trip to Buffalo.

For a number of years I have taken parties on tours through the North during the summer, and this year I am going to take a party to Buffalo, N. Y. The B. Y. P. U., of America, meets in that city on the 14th of July, but many who are members of other denominations wish to take advantage of the unusually low rate, and I am arranging a special train to leave Louisville via the Pennsylvania railroad, Tuesday afternoon, July 12th, at 4 o'clock.

We will go via Indianapolis, Dayton and Detroit, then over the Wabash, a daylight ride through Canada, over the famous suspension bridge at Niagara Falls, arriving in Buffalo in time for dinner. All visitors will have the advantage of special rates, on railroads and at hotels, and the side trips from Buffalo to Toronto, and down the St. Lawrence will be unusually low. The fare from Louisville for the round trip will be \$15.75. If you wish to go with us, let me know and I will take pleasure in doing all in my power to make it a pleasant trip for you.

For further information, address, Charles E. Nash, 507 Equitable Building, Louisville, Ky., or C. H. Hagerty, D. P. A., Penn. R. R., Louisville, Ky.



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Beautiful and touching songs, such as Life Boat, Soul's Sweet Home, etc. Price, 25 cents.

Agents, Evangelists and Pastors write for terms. You will be surprised at liberality of offers. Address,

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"Only Perfect Bath Cabinet."

Latest patent April 5, 1898, which puts it far ahead of any other. Turkish, Russian, or any kind of medicated bath in your room for only 5 cents. Cleanses, purifies, invigorates, tones up the entire system. You feel like a new being. Ladies enthusiastic in its praise. A child can operate it. Size, folded, 12x13, 4 in. thick. Weight, 5 lbs. Price very low. One, 50¢ in six weeks—all are doing splendidly. No catch-up methods. 25-page book free. Write to-day.

Diploids, Colds, Fever, Skin Diseases, Cures Rheumatism, Obesity, Neuralgia, Asthma, Stomach, La Grippe, Malaria, Catarrh, Female Complaints, Pneumonia, Pleurisy, Dropsy, and all Blood, Skin, Nerve, and Kidney Troubles. A Hot Springs at Home.

Same sell 12¢ a day; one averaged 100¢ a month for 7 months! HYGIENIC BATH CABINET CO., Nashville, Tenn.

MONROE, LA.—Two more days left of the meeting yet. Up to date about seventy professions of conversion and sanctification. We trust for a hundred before closing. Great interest, large crowds. We go to Acadia next, then Indianola, Miss. MARY MCGEE HALL.

Where Tourists Will Go. By Land and Lake to Northern Resorts.

Michigan with her Mackinac, Charlevoix, Petoskey, Bay View, Wequetong and other well-known retreats, where the weather is always cool, will be the Mecca of Kentucky Tourists this summer. Large numbers from Louisville and interior points in the State and from Indiana have already planned through Mr. E. H. Bacon of the Monon Route for accommodations on the fine Steel Ship "Manitou" which leaves Chicago three times a week for these points and is infinitely the most delightful trip offered this season. The rates for this incomparable voyage are no greater than by all rail, but so much pleasanter that vacations will be doubly enjoyed by those making the selection.

"MR. CARNAL MIND GETS JUSTICE," by Rev. H. C. Morrison. A tract. One of the best things Bro. Morrison ever wrote. They ought to be scattered broadcast. Price per dozen, 10 cents; per hundred, 50 cents.

Cool Wisconsin Resorts.—The Monon Route, via Chicago, is the Proper Line.

Write E. H. Bacon, D. P. A., Monon Route, Louisville, for pamphlets, rates, schedules and time tables for all resorts in Wisconsin, Michigan and Minnesota. Information cheerfully given and services of an agent to meet all parties on arrival of trains at Louisville and Chicago rendered free. Yours truly,

E. H. BACON, D. P. A.

Stuttering Cured.

Rev. G. W. Randolph, the great voice trainer, has vacated his voice school at Louisville, Ky., for a few months, and has opened a voice school at Blue Lick Springs, Ky. for a short time. He will be pleased to hear from stutters at once, and have them visit him for treatment or send for mail cure. He never fails to cure. Bro. Randolph stands high in his profession, and is endorsed by governors, preachers, and doctors all over the land.

Now Is the Time!

to sell "The Beautiful Life of Frances E. Willard," and the "History of William E. Gladstone." Address for full particulars, Pentecostal Pub. Co.



\$15 Round Trip From Louisville, Ky.

Choice of Ten Popular Resorts.

A Delightful Midsummer Outing by the Sea.

One of the ideal vacation trips is a visit to the seashore. Persons who may have participated in that enjoyment are annually anxious to repeat the experience. To those who may not have been that fortunate, a dip in the ocean, a stroll along the sandy beach, and the myriads of pleasures at the disposal of the summer idler by the sea, have a peculiar charm. The largely patronized general excursions inaugurated last season by the Pennsylvania Lines from principal points in Ohio and Indiana brought out that fact. The announcement that the Pennsylvania System will this summer again run special low rate excursions to the seashore will no doubt be welcome information to persons who may wish to spend highly enjoyable vacations along the ocean.

Wednesday, August 10th, has been fixed as the date for this season's general excursions to the seashore over the Pennsylvania Lines. On that date round trip tickets of ten of the most popular summer havens along the Atlantic Coast will be sold. The rate will be \$15.00 from Louisville, Ky., New Albany and Jeffersonville. Passengers may visit either Atlantic City, Cape May, Anglesea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, New Jersey, Rehoboth, Del., or Ocean City, Md.

Excursion tickets will be good returning eleven days including date of sale. Train arrangements will enable excursionists to go through without any discomfort. Sleeping Cars running through Philadelphia to Atlantic City without change via Delaware River Bridge Route will be included in the through car arrangements for these excursions, which will offer exceptional facilities for a delightful midsummer outing by the sea. The date on which they will be run is perhaps the duldest season of the year, when absence from home and business cares will be convenient.

For special information about time of trains and other details, and for descriptive matter of the ten resorts to which tickets will be sold, list of hotels at each, etc., please address C. H. HAGERTY, D. P. A., Louisville, Ky.